

A preface

ue, or triacle, against the
poison of the plague, and
continued, & by the

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deuiled

lyam

Doctor of

physick.

Be not enery

the

God, or no.

235;95

2

To the mosste

stedfast, godly, & true preacher of Gods worde, maister Hughe Latimer: Wylliam Turner Physicion, wytheth long lyfe, and good helth: if it be the wyll, and pleasure of almighty God: with continuance in all vertues, and godlynes: and Christ our ryghteousnes.



He same thing chaunceth now, and hath chaunced euer since the begynning, vnto all true preachers, and defenders of Goddes holy worde: that chaunced vnto the noble, and doughty warryer, Hercules. Hercules for the loue that he bare vnto his country toke many a ieopardous, and laboꝝ sum worke in hande: and euer after that one was ended, another began, so that they myght haue seemed to be tyed together wyth chaynes: one dyd alwayes so continually, and almoste touchingly folowe onother. But his trouble and busines, that he had with the kylling of the seuen headed water snake called Hydra: is mosste lyke in all poyntes, vnto the labour sum worke of Christes soul diers, and true preachers, for euer as he kylled one heade with his arrowes, and strooke it of with his sworde: There rose vp another agayne, vntyll that at the length he destroyed them wyth fyrebrandes. Euen so the Apostles of Christe, as they haue ouercomed one labour, they were cumbrd straight way with another. First they had much ado, in conuerting the Iewes from theyr euill lyfe: and not a litle to do, to pull them from the false beleue that they

had, to be iustified by the woordes of the law: which
for all that they kept not they had muche to do, to
bryng the Jewes from the ceremonies of Moyses
lawe: and to make them beleve, that they were put
downe by the death of Christe. The turning of the
heathen from ydolatry vnto the belefe in Christ, af-
ter that they had conuerted many of the Jewes, was
both a iocperdous, and a tumbrous labour. But af-
ter all these great laboures, there rose bp a sort of he-
retikes: who wold hane not only defaced, & blotted
out all of the prayse, that the Apostels woe by theyr
labours: but vtterly haue destroyed, and vndone all
their doynges. The names of the heretikes were,
Simon Magus, Ebion, and Ecrinthus. Austen, Am-
brose, and Hierom, with other lyke fathers, in thei-
r tymes, had great trouble and beelines with the in-
numerable enemies of Christes trueth. And we in
our tyme are not in all poyntes vnlike vnto Hercu-
les. For one labour euer successiuelly receyuet, and
soloweth another. First in Cambridge about .xx. yea-
res ago, ye toke great paynes to put men from thei-
r boyl woordes: as pylgrimage, and setting bp of can-
dels: and with great labour ye brought many from
them vnto the woordes, that God commaunded ex-
pressedly in his holy scripture: and to the reading, &
study of Gods worde: al dreames, and vnprofitable
gloses of men set a syde, and vtterly despised. Then
this fundacion of Goddes worde, ones layde, we
that were your disciples, hadde much to do in Cam-
bridge: after your departing from vs: with them that
defended praying vnto sayntes, iustification of wo-
rdes, holyc water, superfluous holy dayes, the sacri-
fice of the masse, lpyng of parsons fro their benefi-
ces, prouision for purgatorie, the synge tyung of
ministers, and the superstitious choysle of meates: &
many suche other doctrines, contrary vnto the scrip-
ture. And though this stryfe agaynst Gods enemies,
were common to me & many: yet I had specially
to do with a buche: with a certayn man, that had a
name of the colour of redder: with the for and hys
foster: and with a certayn wyrtche, called maystres
milla. But after I was eased from al these monsters,
by the help principally of almyghthy God, and by the
ayde

syde of the kyng, and his counsell: I thought to ha-
ue bene at good rest, and quietnes from contentious
strynges, wherewith I had bene muche troubled
in tymes past: and had fully purposed, to haue set all
my ordinaunce against grosse byces, and noughtye
lyuyng of the people in this realme. But beholde so-
denly sterte oute a woode spirite, muche perillous
then all the beastes, that I had to do with befoze: not
because he is stronger, then the other: but because
his payson, that he intenderh to spoure oute, is more
perillous, then the others payson was. Some man
peraduenture wyll saye, that if I woulde, I myght
haue auoyded all these perilles: if I would haue
medled with my Whysick only, & not haue cumbred
my self with matters of diuinite: and that I am ther-
foze well worthy this trouble. To whom I aunswer,
that if that I had had such a conscience, as to many
mote a dayes haue: that I could haue founde in my
harte, to take the dignities, rewards, and luynges
of Christes church, and to do nothyng for them, and
if that I hadde not thought it better, that one man
shoulde runne into ieopardy, then that many thou-
sandes shoulde haue ben paysoned with the payson
of Delagius: I myght in deede haue easely auoyded
this perillous labour. But after that my lorde Arche-
byschop of Yorke, had ones geuen me a prebende: I
could not be quiet, untill that I had licence to reade,
or preache. Whiche obteyned: I began to reade, and
so to discharge my conscience. And because I dyd per-
ceyue, that diuerse began to be infected with the pay-
son of Delagius: I deuised a lecture in Chistel-
worth, agaynst two of the opinions of Delagius: na-
mely agaynst that childer haue no original sin, & that
they oughte not to be baptised. But within a fewe we-
kes after: one of Delagius disciples, in the defence
of his masters doctrine, wrote agaynst my lecture,
with all the cunnyng and learning, that he had. But
lest he shoulde gloze and crake amonge his disciples,
that I could not aunswer him: and to the intent, that
the benemous seede of his soweyng maye be destro-
ped, and so hyndered from byngyng forth frute: I
haue set out this boke, to aunswer hym, in the one
of his opinions, and (God wyll)ng) when I haue set
out

out my Herbal, I shal aunswer hym to the other. And
this small worke I dedicate vnto you, as a worthy
patron for it. I myght haue dedicated it vnto some
great man of aucthoritie, power, and riches: but con-
sidering that neither aucthoritie, power, nor riches,
are able to defende my booke, if the Pelagians should
write agaynst it: I haue chosen you as a patron, to de-
fende it with your learning: whiche is only a better
defence, then all the dignitie & riches of the worlde
be they neuer so great. Nowe after that I haue desi-
red you to be a patrone vnto my booke: I must aske
you counsel: how that I, and my felowes shal behaue
our selues agaynst this monstre of our tymes: that
ye may by our labours, be put afterwards to lesse
payne. This monstre is in many poyntes lyke vnto
the water snake with seuen heades. For as out of one
bodye rose seuen heades: So out of Pelagius rose by
these seuen sectes: Anabaptistes, Adamites, Loyke-
nistes, Libertines, Swengfeldianes, Dauidianes,
and the spoylers. Sum would thinke: that it were
the best way, to vse the same weaponnes agaynst this
manifold monstre, that the papistes vsed agaynst
vs: that is materiall fyre, and faggot. But me thynke:
seeing it is no materiall thynge, that we must fyghte
withal, but gossly, that is a woode spirite: that it we
re mooste mete, that we should fyght with the swo-
rde of goddes word, and with a spirituall fyre against
it: or elles we are lyke to profit but a litle in our be-
synes. Iaulc, a noble capitayn of Chyualles warres,
in hys epistle, that he wrote vnto the Ephesians:
counsellerh his yonge scholars (whiche, he sayth,
must fyght against spirituall craftines and subtil-
ties) to put vpon them all the hole armour of God, &
to take the spirituall sworde, the worde of God.
Christe also in the iiii. of Mathew teacherh vs by his
example to fygh, with spirites, with the spirituall
weaponnes of the worde of God, as he dyd: and so dyd
Aulc, and Hierom, couinre, and dyue away spi-
rites in theyr dayes. Then when as the enemye is a
spirite, that is, the gosse of pelagius, that olde here-
tike: ones wellesaid, but now of late to the great re-
perdie of many rayled by agayn: the weaponnes, & the
warriers, that must hyll this enemye, must be spiri-
tuall,

small. As for spiritual weapons: we may haue enough
out of the store house, or armory of the scripture: to con-
found & ouertrow all the godly enemies: be they ne-
uer so many. But where, & from whence, shall we haue
spiritual warriors ynow fit for this fyght? If that
we had no mo enemies, but this alone, the fewe sol-
diers would serue: but when as the spite of fornicatio[n]
and aduouthe, the rauening rencyng sp[ir]ite, the
sp[ir]ite of gluttony, the sp[ir]ite, of Lucian, Iuliane, and
Epicure, with in finite swarms mo of spiritual ene-
mies, haue beseged the church round about: we had
nede of a great deale of mo souldiers, then al the scholes
that are in this realme are able to set furth: if so ma-
ny scholes haue bene put down of late, as the comon
rumor reporteth. But what wold that help to the in-
crease of warriors: if that the olde numb[er] of scholes
were set vp again: if ether the scholars shuld want li-
uings to fynd the[m], vntill they myght come to be per-
fyt souldyers: or if they growe vp, & became good sould-
diers: then the lyuing, that was ones apointed only
for spiritual souldiers: shuld be giuen ether vnto car-
nal warriors, or to other that by their dignite haue
for to winne all common spiritual war, and myght get
their liuyng wel enough othertwyle by their owne
vocations: For that wold both discorage scolares fro[m]
this kinde of study: and wold compel them, that were
able to exercise the spiritual war, to turne them sel-
ues to other sciences, to get their liuinges therewith.
For althoough the war be spiritual, and the souldiers
occupie chiefly their sp[ir]ites: yet are they not without
bodies: which (as they are worthy) must nedes haue
meat, drinke, & cloth, & all other necessaries. Where-
fore if that we will haue the church of Christ, deliue-
red fro[m] the enemies, whertow it is now besieged:
we must prouide not only liuings for yonge scolares,
that they may continue in this godly study: but also
that the ripe, & perfyt souldiers may haue sufficient li-
uinges: that they nede not for lack of liuinges, to r[un]-
ne to their aduersaries, for better wages, to comitte tre-
son against vs. Almighty God preserue you: & graunt
you strenght, & helpe: that ye may continue in preachig,
to the ouertrowing of al wickednes, & to the promo-
tion of the true worde of God: to whom be al honoure
and glory, for euer and euer Amen.

D. HVGONI LATIMERO NI

colaus Grimoaldus. S.

Optime non pigra florens Latimere senecta:
Quē Rex, quē regis prudēs, sapiensq; Senatus,
Tempore quē lōgo cupit hęc res publica saluū:
Eccē tui similis ueteranus hic, alter & ipse,
Ad debellandos in religione rebelles
Millibus ē multis te gaudet habere patronum.
Quā bene spectatū spectatus, amicus amicū
Aduocat: ut fractis pariter succurrere rebus
Possitis, domini quas impetit hostis acerbus?
Christiadas Christi sic sic defendere partes
Cōuenit et iunctis huc huc cōcurrere turmis.
Atq; utinam pugnatorum sic copia crescat,
Crescit ut hostilis numerus. Sed qd querar? aut
Incusem? O mores tetros, ô tēpora dira. (quos
Sunt fuci, pecus ignauum: qui melle fouentes
Corpora, desertis stationibus, omnia produnt.
Sunt cessatores: quos tu, Latimere, notāsti
Sæpē (Deus faxit, fuerit ne fabula surdis
Dicta) suas qui cum res curent, & sibi uiuant:
Cum pulchros titulos, & nomen inane bonorū
Bellatorum habeant: uberrima præmia captāt,
Debita militibus nauis, strenuæq; cateruæ.
Armatorū hominū loca, sed nō arma capeffunt:
Innō aciem turbant longē turpißima monstra.
Ingruit ampla manus, uis multò maxima seuit.

En

En inimica cohors: en Papa, Pelagius adsunt:
Cinctus adest crebro, scelerū caput, agmine Dæ
Nō facile inuadāt, fūdāt, uincātq; regātq; (mō
Ex qua parte iacent torpentia mēbra ueternos
Quid facimus? quæ tanta uiros ignauia perdit?
Arua, facos, pecudes, uillas, armaria, tecta,
Diuitias, et opes fragiles, perituraq; regna,
Quantis præsidijs ultrō defendimus omnes?
Et tamē (heu mētes stupidas, heu mortua cor:
Eripitur coelū, nobis stertentibus ipsum. da)
Ve miserae genti: populum quæ sata Britannū
Vrgent, custodes ubi sunt uulpesq; lupiq;?
Nunquā herclē, nunq̄ uictoria clara redibit:
Ni somno addictos homines, & tempore belli
Castra relinquentes: faciant uel prorsus abire,
Cedentes alijs, proprium uel munus obire,
Qui reshumanas æqua ditione gubernant.
Atq; colant summis studijs, & honoribus illos:
Qui rectis imbuti animis, & robore magno,
Lubrica constanti superant mendacia uero:
Hic uti Turnerus fecit, fortissimus heros.

Ad D. Guilielmum Turnerum.

Perge, fauēte Deo (Turnere grauisime) perge
Exornare libris tempora nostra tuis:
Et ui cœlesti portenta nefanda domare,
Quæ populū nostrū peste nocēte premunt:
Dū gaudēt uentres pingues, magniq; magistri

A. V.

Cum

Cum uasfra obscuris arte latere locis:
Cōpressisq; sedēt manibus, gregibusq; relictis:
Atq; nouis nummis arca tumescit hians.
Prædentur uigiles, concessō tempore fures.
Sed quis erit finis? quis, rogo, finis erit?
Intoleranda dabit uindex tormenta supremus:
Et scelera horrebit talia quisq; pius.
Tu uerò instos reprimens acerrimus hostes,
Defendensq; tui uerba colenda Dei:
Captabis nitido lætissima munera cœlo,
Munera per nullos interitura dies.
Perge igitur Papas animo contemnere toto,
Clarū exēpla uirū clara tenēda memor:
Neu quosuis facilē Christi patiaris in æde
Quelibet ignaros dogmata praua sequi.
Immortale tibi fauet isto nomine numen,
Proq; suo genitor pignore summus habet.
Et solidas grates imo de pectore promunt
Lucis amatores, candida turba tibi.
Est satius placuisse Deo, dum recta tueris:
Quā seruire stylo dissimulante, malis.
Est satius, paucis iustis tua scripta probari,
Quā cum mille hominū laude silere leui.
Ergo, faucte Deo (Turnere grauiissime) perge
Illustrare libris tempora nostra tuis.
Ad Catabaptistam.

Amice, si sapis, tibi caue: caue,

Bonum

Bonum ne nomen amittas apud bonos:
Item ne corpus in periculum trahas:
Neu mentes plurimas perdens, perdas tuam.
Duas res, obsecro, quantum potes, fuge.
Est una magna pestis, Ignoratio,
Quæ ueritatis lucem nescit assequi.
Est altera, præter hanc, lues uel maxima,
Doceri uelle se negans Superbia.
Autore me: qui non minus sanè tibi
Rectè consultum, q̃ mihi uolo, et meis:
Sacrum pia uocabis uoce Spiritum:
Qui pectori tuo talem modestiam
Instillet, ut sibi planè renunciaret:
Veriq; noscendi te amore sedulo
Inspiret, abiectis malis affectibus.
Ad hunc modum, si comparare te uoles:
Tunc, tunc, uolumentum hoc cum corde légeris
Attento, candido, benigno, serio:
E doctus, optimam redibis in uiam.

To the reader.

Lyke as in tyme of Goddes reuengyng wrath:
When fry Mars, when Saturn colde. and drye
Wyth Soonne in Scorpion conspyd hache,
And from the south vnholsoome breathis do flye:
Wenoomde vapors, they poyson by and bye
The duskyd eyer. infectid is the water:
Corrupt is foode of mennis substance the matter:
The moysture hore then rotteth inwardly:
Then stoppid ar the holes of outer skyn:
Then from the hart the heare to beynes dooch hys:
Then natue vice abateth all withyn,

Diatoms

Draughte fast together, dyed, and dyuen full thyn?
Then wastich lyuyng wyghtis, withour defence,
The ragyng plage, and cruell pestilence:

Ryght so the Deuyll out sent to trouble vs,
With hellysh hotynges, with Saturnians,
With creepyng beastes, the light defasyng thus,
As in this storme styll stoute Delagians
Blowes forth the blastes of Antichristians:
The bondellanes of Satan, sowers of lyes,
Masters of myschief, trompes of heresy.

Now folstrid is a maddyng maladye
In heddis neetwangelid, and bectwitchid chaughtis
Refusyng all goode leachis remedye:
Goddis trouth to falsies plucking, that be naughtis:
Letode people draughtyng by vnshylfull draughtis:
Dyncill the symple soules, withour redyes,
Possess of error: sayntych succourles.

Yet, lo, whan as that murren is so byymme:
To his, God shapith sooueraigne sauegarde:
By chaunge of place: by purgyng euery lymme:
By bytter soule, by thynne diet, and harde:
By mouyng members toward, and frothward:
By Wipars bodye bet, with herbis not boyde
Of her tue: if her hedde, and tayle be stroyde.

Like wise goode helpis God giues against the soze
Disease of mynde, and brayne fantastical:
To sectwe sage companye, to vse nomore
Unholosome stedis: to clenge, and to let fall
The Wzoude, and coye conceyte: with draughtyng all
Fat fare, and fyne, straunge dishes to forsake:
For Alexander, Woolfbane lest thou take:

To practise heuenly loze, and wysdome brought
Downte from aboue: this medicine to applye
To rescue folke, that hach contagion coughe,
And eke to saue a man continuallye
From dedly poyson: yea oxels to trye,
Which way thou mayest cut of the adders hedde,
O: ease thy frende into thy ancoz fledde.

Wyle thou be sounder: wyle thou be safe, & sure:
Folotwe, folotwe thys worke, thou haste in hande.
Wyle thou hym kenne, that cause is of cure?
We that abyde here, and out of the lande,

He that in warde, did Antichriste withstande:
Goode Docto: Turner: who by skyll is able
To proue the sooth, and to confounde eche fable.

Thomas Norton to the reder.

Wee may wyte, if wee wyll, by holy wyte
The loze of the lozde, that ledeth to lyfe:
Wee may see, if wee seeke, and fynde in it
The fall of falshed, the stenchung of strife:
The tryall of trowth: the guide of our gate:
Callemelle of harr: what to lous, or to hate:
Yea and so may wee see, that it alone
Should be sought, to finde that twes ought to seeke:
No mynde of man to bee buylded on:
No counsell, no custome can bee our leche,
To purge the poyson: gyue salue for the soze:
Or harte helth for the harmed harte in soze.

They more the mischief: they prolong the paynet
Ad more force to the fier, for the want
Of water of the word: and worke in bayne
Let vs hye to hym: whoes skill is not scant:
Whoes will do the not, to better our bale:
To lesse our losse. Yea to quic vs of all.

A pestilent plague, a poysonous ill
Path solwen sores in certaigne now of late:
A wood spured harte: with a wayward wyll:
A stubborne stomache, to nourishe debate:
Blered, pea blynded eyes: a blasen brest:
A leden brayne: I reckon not the rest.

Agaynst these euill ayres thou mayst haue here
(Take it, and taste it, yea let none be lefe)
A tryed triacle, to kepe the clere.

Recheecraft not only restoreth the rest,
But also preseruerh vnharmed helth.
This phylike is free and esy God welth.

And euen as lerned leches do oftentymes
(Triall techech dayly tofore our eyes)
Put in poyson, to make for medicines:
So make their bale thy boote: their losse lyketoys
Thy gaine, to warne the how thou ought to wyche
To glory of God, and help of the Church.

A watcherime to the magistrates, for the
Catabaptistes, and their patriarches,

Com

Commune trypall techeth them, that be toyle,
Off thynges forepast to fynde, what twill befall,
Wee haue seen, herof what end dorhe aryle:
Confoundyng of kyngdomes, decay of all,
Wee be taken to warning sauerh from fall.

Qui uoudra bien du tressainct lauement
De Christ Sauueur la uerité scauoir,
Ce liuret lise, ou tout entierement
Turner l'escriit d'un haut stile & scauoir
Au contrainct & meü pour ne vouloir
Du faux Satan ne des siens le poison
Estre espandu en sainte maison
Que Iesus Christ de son sang alauée
Lesquelz auoient sans aucune raison
Encontre luy leur grand corne leuée.

Thomas Nortonus Sharpenhauius Lectori.
Quando sic summo pariter parenti
Constat & rerum domino placere,
Cuius in cunctis manet una semper
firma uoluntas:

Vt uel ex ipsis etiam malorum
Improbe factis sua proferatur
Laus, quod tuentus moderetur atq;
tempora solus:

Commodum lector simul o beate
In tuum cedant, animosa quisquis
In tui causa ducis exhibebis

pectora Christi:

In

In tuum proles igitur Satanae
Quicquid hic Christum uomuit ueneni,
Robur integro, medicamen agro
en tibi factum.

Is quod errauit, moneat supernae
Candido grates animo ferendas
Gratie, qua te sibi chariorem
prætulit illi.

Insuper quæ sint, doceat cauenda.
Fausta Turnero medico precare
Tam pio: mentem quoque saniozem
heresiarchæ.

Randolphus Hurlestonus ad Lectorem.
Præcipit nobis, nihil ut patretur
Profus iniuste: sua set relinqui
Omni bus mandat deus ille summo
summus olympo.

Nonne ius ductum uiolat nefande
Eripi qui uult puero tenello,
Dum nequit primos propriam per annos
dicere causam.

Illud æterni solidum sigillum
Fæderis, per quod sumus in fauore:
Per quod & nobis rata cuncta sunt
munera Christi.

Nuperat quidam stygijs ab undis
Proruens, paru in spoliare pubem

Nititur

Nititur tanto precio, malignus

inuidus hostis.

Quem graui pugna strenue retundit

Ille Turnerus, decus atq; lumen

Angliae: cuius fuit in Papistas

inclyta palma.

Consulas doctos igitur labores

In bonam partem, tibi qui dicantur:

Atq; perpendas animo tenaci

que liber offerre.

FINIS.



Allmighty god
is the auctor of al
truth, yea euen þ
truth it selfe, as
Christe, in these
wordes doth testi
fy: I am the waye, the truth, &
the life: so all lyinge, & falschod co
meth from the deuyl: as Christ
sayth in John: þ deuyl is a lyer,
& the father of the same. wher
by it is not hard to knowe, of
what spirit ye be: whych begyn
your booke with so many vnsha
me faced lyes, and goo forward
with falschod: & both in reher
syng of other mens doynges, &
saynges, and also in matters of
religion: do willingly, and adui
sedly, treade doune the truth:
mainteyning the doctryne of þ
deuyl (I meane heresy, & false

doctriue) with lies, falshod, and
somtime with subtil Sophistry:
which I reken the deuill at cer-
tain times powzeth into you, to
defende hys doctryne wythall,
for al the learned men that haue
disputed with you in your opini-
ons, whil whom I haue spoken,
iudge you to be so skender a
clerk: & they think & ye neuer ler-
ned nether sophistry, nor logike
nether anye good scyence in all
your life, sauinge only musyke:
wherin yf I be so cūning, as the
comō report maketh you: it had
ben better for you to haue songe
your part agaynst me in tune:
thē to haue so vnlearnedly, and
lyingly written against me, out
of oꝝdꝛe, and oute of tune, from
the truth. first, as hereafter folo-
weth, thus do ye begyn.

¶ Master Turner intendpage to proue
that

that infantcs maye well and oughte to be
baptysed in theyr infancye, by the worde
of God, began spylte, as I am enformed,
to commend hnto hys audience the custome
of colleges, and scoles in Oxforth, and
cambrpdge, and suche other: where it is or
depned, that suche as shall be admytted to
the feloweshyppe of suche houses, shall
heare the statutes where hnto they shal be
bouade. iiii. tymes in the yeare, that they
may knowe theyr charge therby, and kepe
it: Whiche custome is in dede a resonable
and laudable custome, but not in all popu-
tes agreable to his purpose. For there they
recepue no infantcs to the feloweshyppe of
theyr houses: but such as are growen to un-
derstanding, and do earnestly setwe to be re-
ceiued: and being receiued, haue theyr pear
of probation, to se whpyther they can alow,
and lyke the company wpyth all theyr sta-
ntes and condytpous, and the companye
them or not, or euer they be admytted.

In the fyrst sentence of your
boke, ye teach the readers of it.
(to make them like you) a loud
ly: that is to wpyt: that I dyd
B.ij. allege

alledge the custome of the re-
ding of the statutes of colleges,
iiij. tymes in the yeare, to the fe-
lowes of the colleges: to proue,
that chyldren in their infancy
both ought, and myght well be
baptysed. which is playne false.
For al though I intended in the
end of my sermon to proue, &
infantes myght wel be baptised
in their infancy: yit in the begin-
ning of my sermōd, I cited and
alledged not & maner of reding
of statutes in colleges, to proue
that infantes shuld be baptised:
but to teache my hearers, that
were present in the church: that
I thought it as necessarye for
Christen men, to haue their bap-
tyme to be oft opened, and decla-
red vnto them: wherein is con-
teyned in a small rōme, & hole
summe

Summe of a Chyriste mannes profession: as it was necessarye for scolers to haue theyr statutes red. iiii. tymes in the yere. For I had bene worse then mad, to haue sayd, that the Declaration of baptyme had bene necessarye for chyldzen, whiche can vnderstande neuer a worde of the declaration. But let the wordes of my sermond be iudge in thys matter. My wordes a lytle after the prayers were these.

¶ And because baptysme is the summe of all the hole Chyristian profession, wherein we prompted to beleue in Chyrist, and obeye hys commaundementes: it shall be fyttest for me to entreat therof. I thynke it well done, and do much prayse, and allowe the custom vsed in vniuersities, in euery colledge or house. iiii. tymes in a yere to haue the statutes lawes, and ordinaunces of theyr houses, openly red vnto the: whereby cometh great profyt vnto. ii. kyndes of scolers. for in euery colledge or house of

learnynge, there be comonly .iij. sortes of
scolars: one persfyt, and well learned: the
seconde vnperfyt, yet desyrus and labou-
ryng to attayne to the perfection: y^e thyrde
is vtterly vnlearned, and p^ret neuer inten-
deth to come vnto any learnynge: To the
ij. fyrste sortes of these scolars, is the rea-
dyng of the lawes, and statutes of their
house verpe profytable: to the persfyt, that
by the often hearynge of them, they maye
be by no procelle or lenth of tyme, forgot-
ten, and slpye oute of theyr mynde: To
the vnperfyt, yet desyrus, and lackynge
tyme to come to perfectyon, it is verpe pro-
fytable, that the customable hearynge of
the statutes and lawes of theyr house redde
before them, maye bete into theyr heades,
and make them the better to knowe what
ordynances be apointed for them, wherby
they maye attayne to a perfectyon. And so
are there thre kyndes of chrysten men. &c.
and a lytle after I sayde these wordes:
As to the fyrste sortes of scolers, the re-
herfall of theyr statutes is verpe profy-
table: so to the. ij. fyrste sorte of Chryst-
ians, the often readynge and repetyng of y^e
summe and abrigement of Gods coman-
dementes is verpe necessary. for as the sta-
tutes in colledges do shew vnto scholars,
what

what was their founders will, that they
shulde kepe: and wherunto they be bound
by the lawes of the house: so ought we
to haue an abridgement or summe of the co-
maundementes of God, to teach vs what
is our duty, and what we haue bounde
our selues to kepe.

When as these be my wordes:
& of them no other sentence can
be gathered: but þ I thought,
it was as necessary, that bap-
tisme (which conteyneth in it þ
hole profession of a Christen mā:
& declared, teacheth hym what
is his duty, and what God re-
quyeth of him) shuld be ofte ty-
mes reherled, & opened: as þ sta-
tutes of colleges, shulde be red
vnto þ scholars, to put them in re-
membꝛance, what they are bound
to, and what their founder re-
quireth of them: how froward-
ly, and falselye doo ye wyte my
wordes: and feyn, that I byynge
B. iiii. them

Sete for mēber

them in, for to proue that chyl-
dren myghte, and oughte to be
baptyled: or if ye wyll not haue
it done of malyce, and fro ward-
nes: I muste nedes impute it to
wonderfull great ignorance,
and want both of wyte and lear-
nyng. For what learned man,
replyng agaynste hys aduersa-
ry, whiche had holden. iij. con-
clusyons, and made thre resons
in ordre one after another, to
confyrme hys conclusyons with
all: wold aunswere fyrst to y^e last
conclusyon: and say, that hys ad-
uersaries reason defending the
fyrste conclusyon, maketh not in
all poyntes for the laste conclu-
syon. In thys your doynge ye
folowe verye nere a certayn vn-
learned lunter of Cambrydge.
Thys freer was longe and ma-
nye a daye a lympter, and a beg-
gyng

gynge these: whyche vnder the
pretence of long prayer had de-
uoured the house of manye a
pooze wydowe: and whyles he
dyd that, he learned nothyng
but knauery. thys freer beyng
olde, by the reason of hys age,
thoughte shortly to be pypor of
the place: and if he were bache-
ler of dyuynyte, he shuld the so-
ner come by his purpose. he gat
hys grace wyth muche labour,
and many promises, to be bache-
ler of dyuynyte: but he muste
answer fyrst in a dysputation, in
the dyuynyte schole. But the
freer perceyuyng hym selfe vn-
meete for that matter, came vnto
the doctoz that shuld dispute
wyth hym: and desyred hym, to
be good vnto hym: and to lett
him haue his arguments in wy-
tyng, and clerke lye solutpons

B. b. writ-

wrytten in oꝛ dꝛe foꝛ euery argu-
ment: promysing to content him
foꝛ his laboꝛ, the doctoꝛ dyd so.
but when þ̄ doctoꝛ propounded
the fyꝛst argument in oꝛder, in þ̄
beginning of the disputatiō had
in the scoles: the vnlearned, and
forgetfull scꝑar, applyed the last
solution to the fyꝛst argument.
But the doctoꝛ spake merely vn-
to the freer in these woꝛdes:

Domine, adhuc non sumus ibi,

Syꝛ we are not yet there. And
so must I saye vnto you, answer-
ing me lyke þ̄ vnlearned frear.
Syꝛ we are not so farre as yet.
answer fyꝛst to my first questy-
ons, & to þ̄ reasons made to de-
fend them: & when ye haue cōfu-
ted them, go in hand with them,
that folow in oꝛder. But let vs
go foꝛwarde, and answer to the
rest of the lies. Ye say, that I be-
gan

gan my sermon with the reher-
sing of þe custome of colleges, as
yeare informed: pretendinge, þe
ye had not had not had þe coppe
of my sermone befoze you: for
this intent (as it doeth playnly
apeare) þe ye might make a place
for mo lyes, whiche ye purposed
to bypnyng in by þe window: þe is, if
any man shuld accuse you for re-
hercyng any thyng hereafter,
lyingly & falsly: þe ye might say,
I was so informed: as though
ye had learned þe matter only by
hear say, & not by any wrytyng.
But the truth is, þe ye wrote not
one word against me, vntill þe ye
had my hole sermone wryttē in
youre handes. Therfore, yf by
your information ye meane any
thyng, sayyng that ye were in-
formed by my wryttē sermone:
ye swarue far from þe truth. the
lye

lye wherunto ye made a place;
in youre feined information, is
conteyned in these wordes.

He began first as I am informed to comend vnto hys audieuce, the custome of colledges, and scoles in Oxforth, & Cambridge, and such other: where is ordeined; that such as shall be admitted to fellowship of such houses, shall heare the statutes: wherunto they shall be bound. iij. tymes in the yeare, that they maie knowe their charge therby, and kepe it.

If this be not a shameful lye, where ye say that I spake of scoles, that were yet to be admitted: I report me vnto my hole auditory: and to all them that haue red, and shall rede my sermon, faythfully gathered of me by Thomas Norton. But because euery man perchaunce, can not come by my sermon, I will repete a fewe wordes of it: which shall proue ye gyltie of þe lye, that I layde vnto youre charge.

charge. My words were these.

As the statutes in colledges do shewe
vnto scholars, what is their founders wyl,
that they shuld kepe, and wherunto they
be bounde (so here I sape whereunto they
be bounde, and not wherunto they shal be
bounde) by y^e lawes of the^r house: so ought
we to haue an abrygement, or summe of y^e
commaundementes of God, to teach vs,
what is our duty (I say not what shal be
our duty) and what we haue bounde oure
selues to kepe.

Marke here, how that I say:
what we haue bound oure selues
to kepe, and not what we shal
bynde oure selues to kepe. Then
when as my example of the rea-
dyng of the statutes of colleges,
foure tymes in the yeare, agre-
eth in all poyntes wyth my pur-
pose, that I applyed it to: ye do
me open wronge, to scourge me
for your sayned and falle forged
wordes: sayinge y^e my example
doth

doth not agree in al poyntes to
my purpose, because it agreeth
not with your wordes: whiche
ye bring in after such a maner,
as they were myne. Now sayng
that thys playnsonge is yours,
the Descant that ye make vnto
it, belongeth nothing vnto me,
but se þe ye singe in tune, they ye
offende not the eares of as cun-
ning artificers, as you be.

¶ After these lyes, with which
ye might haue ben cōtent, yf ye
had not ben vnsatiable with
suche: ye go fast forwarde to
bring in mo, sayenge:

¶ That such a lpe custome was once in
our moost holpe relligyon, as was in col-
leges and in orders of relligyon, wher as
none were admitted, before they had a
year of probation. Wher vnto ye put this
that they that cam to be baptised, deman-
ded, and despyed to be receiued to the fre
low ship of the christians after betwee prooffe
of

of vnsapied repentaunce, & therby were
called competentes. Yonge men, and wo-
men requy:unge baptysme; and then were
taught the principles of the chrystian faith
and were fyrst called Catecumeni. And
after those principles learned, were vpon
certayne solemne daies, at two tymes of
the yere approued, therfore baptysed;
which was vpon easter euen, and wit son-
day euen: promysing for them selues thob
seruaunce of Gods law, with the renoun-
cing of the deuell and the worlde in thep
owne person without Godfather or god-
mother, seven score yeres longe: till Jgi-
nius byshop of Rome ordered to baptys
an infante, a godfather and godmother
answerynge for hym.

Where as ye say that the lyke
maner was in our most holy re-
ligion, as the scolers and reli-
gious men had: that none shuld
be admitted, vntil they had ben
proued a yere, and first called
competentes, and then catecu-
meni,

meni. I maruayl what religion
ye meane of: whether yemeane
of the popes religion, or chrestes
religion, or of the Catabaptistes
religion: whiche is your religi-
on in dede. If ye mean of the ca-
tabaptistes religion, or the po-
pes: it may be so: but thys wote
I well, that it was no custome
in Chrestes most holy religion.
for then shuld we haue sene som
mentyon of it, ether in the actes
of y Apostels, or in the epistels,
or gospels. But there is no men-
tyon of any suche lyke custome.
Therfore ther hath ben no such
custome in Chrestes moste holy
religion: except there be a most
holy religion of Chreste, wher-
of is no mentyon at all, nether
in Chrestes gospell, nether in
any part of the hole newe testa-
mente. Chreste neuer tyed vnto
any

any time the receauinge of bapt^m
tyme nether dyd the Apostles
orden that at Easter euen, and
Mytson euen, baptyme shoulde
be receyued: Nay: the custom of
Christes primatiue church, and
hys Apostels, is contrary vnto
the custome vled in your moste
holy religiō. For I reade in the
second chapter of y^e actes of the
Apostles, that ther was. iiii. W
men baptised on the same daye,
that thei hard Peters sermon:
& that without any delay. The
wordes of y^e scripture are these.
When they had heard Peters
wordes, they were pricked in
their herte, and sayde vnto Pe-
ter, & the other Apostles: what
shall we do, ye men whyche are
our brethren? Peter sayde vn-
to them: repent you of your sin-
nes: and let euery one of you be

C. J.

bap^m

Baptised in the name of Iesus
Christ, to the forgiuenes of sin-
nes: and ye shal receiue the gifte
of the holy goste, to you, and to
poure chylder: and to all them
that are afar of, whome soeuer
our Lorde G O D shal call.

And with many other wordes
he witnessed, & exhorted sayng,
kepe your selues from this fro-
warde nacion. Therefore they
that gladly receiued the worde
wer baptised, & ther came to the
churche that same day about. iij
thousand soules. How say you:
synde ye any mention of these
wordes competentes, of Cathe-
chumeni, of differinge baptyme
vnto easter euen, and witsone-
uen, or of any yere of probation:
After that Philip in the. iij. of
the actes of y apostles, had with
in the space of few houres dili-
gen-

getly instructed the gelded mā.
Thesame said vnto Philip, whē
he saw the water : beholde here
is water , what let is there but
that I may be baptised : What
wold ye haue done if that ye had
bene in Philips place : it dothe
appere by your wrytyng , that
ye wolde haue aunswered, syt it
is the custom in our moste holy
religion , to baptise only vpon
Easter euen, & witsonday euen:
and suche as haue bene compe-
tentes, cathecumeni, and haue
bene longe tyme approued: and
that haue geue a sufficient prose
of true repentaunce: But how-
soeuer ye wolde haue aunswere-
d, Phylp aunswered, and
dyd thus: If thou beleuest with
al thy hart, thou maye st be bap-
tysed , and the Enoch aunswere-
d, I beleue that Iesus Christ
C. ij. is

is the sone of God, and he com-
maunded to holde still the wa-
gen: and thei went both doone
into the water, Philip, and the
Eunuch: & Philip baptised hym.
Did Philip require of this mā,
a yere of probatiō: that he shuld
be catechumes, and competen-
tes, a greate whyle before he
shulde be baptised? No forsoth.
For he Baptised hym streyght
waie, wythout any delay at all.
Peter in the .x. of the Actes, af-
ter that his heres hadde recei-
ued the holy goost, sayde these
wordes: can there any man let,
but that these may be baptised,
whiche haue receyued the holy
goste as wel as we: what wold
ye haue answered vnto S. Pe-
ter if ye had ben ther? It is like-
ly: that ye wold haue answered,
lack of faith & age in al thē, that
are

are vnder the age of. xiiij. yeres
and the vse of Chyistes primati-
ue churche, is to baptysse none
with so slender a trial of vnfa-
ined repentaunce: nother is it the
custome in our moost holy reli-
gion, that any that haue not ben
longe tyme tryed, and haue not
ben competētes and Cathechu-
meni, shuld be baptised: and the
time serueth not, for it is nother
Easter euē, nor Witsonday euē.
Wel I can not suerelie tel what
ye wold hane answered, but Pe-
ter dyd commaunde them al to
be Baptised in the name of the
Lorde, thei were baptised with
out any further Delay or triall.
Ananias in the .ix. Chapiter of
the actes, came vnto Paule lay-
inge his handes vpon his head,
and seide thus. Brother Saul,
the Lorde whome thou sawest
C. iij. in

in the way, wherin thou came,
hath sent me: that thou shuld re-
ceiue thy sight againe, and be fil-
led with the holy goste, & forth-
wyth there fell from hys eyes,
as they had bene scales: and he
saw again and rose, & was bap-
tised. Howe many wekes was
Paule a competentes, and how
longe was he cathechumenus:
Can ye proue that Ananias did
differ his baptyme vntil Easter,
or wissonday: In the .xvi. of the
actes, Lidia was baptised with
out any delay. The dysciples,
that were at Ephesus, and had
ben only baptised of John, with
out any prolongynge of tyme,
were baptised out of hand.

It is also wryten of Paul, in
the .xxij. of the Actes of the A-
postels: that Ananias sayd vn-
to Paule, as sone as he hadde
recey-

receyued his light: why tarpest
thou: ryle vp, and be baptised.
It appeareth plainly, if you had
be in Pauls stede: that ye wold
haue thus holply, and wysely
haue answered Ananias: what
hast? It hath bene a custome
long in our moste holy religion,
that no man shall be baptised,
except he haue ben competens;
and Cathechumenus: and haue
shewed some suer tryall of hys
vnfayned repentaunce, yet for
all the custom in your most holy
religio, Paul was streight way
baptised. Now seynge that I
haue brought furth. vij. sundrye
places, and examples: to proue
that the custom in Chyristes ho-
ly Relyggon in the primatiue
churche, was contrarye vnto
the custome, that ye sayde was
in youre mooste holy relyggon

C. iij. seuen

seuen score yeres: How shame-
les a lyer ye be, ye are sufficient-
ly declared: yf that ye meane by
your moste holy religion, Chri-
stes religiō. By thesame places
is your superstitious admitting
of men to baptim, & your diabo-
lic al delaies, that Chrestes peo-
ple haue ben longe tryed, & ben
competentes & Cathechumeni,
vtterly confunded. Whe r as ye
say that your custū endured. vij
score yeaers, it is not true, for
though Hyginus (whom ye cal
very vnlearnedly Iginus) had
ordened the baptisinge of child-
ren (whiche I will not graunte
you) yet had not youre scrupu-
lous custom of dilaying of bap-
tisme endured seuen score yea-
res, for ye must take out the tyme,
that goeth betwen Chrestis
byrth: and the tyme that Paule
dyd

dyd preache: in which time wer
about. xlii. yeares after Chri-
stes natiuitie at the leste, for
Christ was aboute, xxxiii. yea-
res old, when he suffered. Tha-
postels preached after Chrides
passion a greate while, before
Paule was conuerted: whiche
beynge but yonge, kept the clo-
thes of them that flew Steuē:
and the a good while after was
Paule called. Let me se, where
yours dilayinge custom can be
found in Chrides tyme: whose
actes and doctrine the foure E-
uangelistes haue fully Described
and committed vnto writinge:
and I haue proued that the cu-
stom of the primatiue church, is
clene contrary vnto your custō,
this is also approued to be true,
Higinus was bishop in Rome.
An. c. xxxix. yeres by the abryge
ment

ment of Chronicles: and by Panthalion in hys Chronographia, An. C. xi. and by Eusebius, he entred in to hys office, An. C. xlii. The had ye misted of reckening, al though Higinus had ordered the baptisynge of childe. But it is a false lye: that Higinus was he, that ordered first the baptisynge of childe. If that ye can clere your selfe, I wil recant, and cry you mercy. Wher is your sufficient, and auncient author, that writeth that Higinus ordered the baptim of childe first. I haue read many histories, and cronicles: to se whyther Higinus ordered the baptisynge of children, or no: but as yet I can not fynde it.

Panthalion, which called his booke Chronographia, writeth thus, Higinus a Grecia bozne, was

was in the year of oure Lorde.
C. cli. and he ordered the chry-
me, and godfathers to bapty-
me. The boke called *epitome hysto-*
riarum, reporteth thus of Hygi-
nus. Hyginus a grecian orde-
ned chryme, and godfathers, to
the bapty m of chrysten men: and
the boke appoynteth to him the
year of oure Lorde. C. xxiij. Ca-
rhanza the gatherer of the aby-
gement of the counsell, and de-
crees, hath these wordes of
Hyginus. Hyginus the eyght
pope, put vnto Bapty m, and
confirmation, a godfather and
a godmother. Marke that all
these three testimonies witnes
not, that Hyginus dyd ordeine
the Bapty me of infantes: but
that he ordered to Bapty me,
or put vnto Bapty m Godfa-
thers, and Godmothers.

Marke

Aske you, to what baptim dyd
Hyginus orden or put to godfa-
thers, and godmothers: ye wil
not say: that he ordened godfa-
thers, and godmothers to old-
men: for that wer nothyng for
your purpose. If ye say: that he
ordened them, and put them to
the baptyme of spechelesse chy-
lder: then was the baptysinge of
chylde, before Hyginus's time
Then do ye wroge to saye, that
Hyginus the pope ordened the
chrystenynge of specheles chyl-
der: who only adde and put to
the Baptysing of chylde, chris-
me, and godfather, and godmo-
ther. Now wyl I com vnto the
wytnesses of twoo great cler-
kes, the former, who is called
Volaterrane, sayeth. *Hyginus instituit, ut Baptismo seu confirmationi unus saltem quem compatrem uocant, interesset.*
Hygi-

Hyginus ordered that one at
the lest, that they cal godfather,
shude be presented at þ baptyme.
The latter is named Platina,
who wrote a propre booke, of the
byshop of Rome. His words of
Hyginus are these. *Voluit item unum
saltē patrum, unam uē matrem Baptismo
inter esse. Sic enim eos appellant qui infantes
tenent, dum baptizantur.* He ordered oʒ
woulde also, that at the lest, one
godfather oʒ godmother, shoulde
be presente at baptyme. For so
do they call them, whiche hol-
de specheles chylder, whyles
they are baptised. It is a greate
wonder, that Hyginus shulde
haue ordered the baptim of in-
fantas: and none of al these lear-
ned men wolde make mention
of that matter, as they haue
done clerely of other matters.
Doutles they haue made no mē-
tion

tion at al, in the declaringe of the
Deedes of Hyginus, that he or-
dened baptyme. Then must I
passe you with your owne
manner of arguynge, whyche is
thys.

We rede not that Christ, no
thet the Apostels ordered the
baptyme of chylder. Ergo, no-
ther Christe ordered, nother
the Apostels ordered the bap-
tym of chylder. If thys be a suer
argumente, then this that I
wyl make of the same fashion
must also be suer. We rede not
in their bookes that wrote the
actes of Hyginus: that Hyginus
ordered baptym: therefore Hy-
ginus ordered not Baptym.
But perchaunce ye wyl reason
thus: he ordered godfathers,
and godmothers to the bapty-
me of chylder, This argumēte
wanteth

wanteth strength for the hole
church, or the father and mother
maye present and offer vp an in-
fante vnto Christe: and requyre
streyght way of the elders of the
churche the Sacrament of bap-
tyme, though the chrysmie wer
in his belly that ordered it, and
the godfathers were neuer or-
dened. Wherfore ye wer to bold
(nay to vnshamefaced) to say,
that pope Hyginus ordered the
baptyme of infantes: because all
men shuld hate it, that hate the
pope.

TYe allege in the ende of your
booke, Erasmus, amonge a
great sorte of heretikes, which
wrote agaynst the baptim of in-
fantes: and ye alleged Erasmus,
that chylde was not baptised
in the Apostels time: and it is
true, that Erasmus sayde:
that

that baptisme of chyl dren was
not receiued in þ apostels tyme.
for hyg wordes are these. *Nec ea
questio tum mouebatur, quum nondum esset
receptu pueros baptizari.* Then wyl ye
say peraduenture : here is one
learned mang opinion agaynst
you, that the baptisme of childer
was taken vp after the apostels
tymes. I aunswer you that S.
Cyprian, whiche lyued and flo-
ryshed, within. cc. lviij, of Chri-
stes byrth : and Saynt Austen,
which liued but. CCC. xliij.
after Chistes natiuite, affirmed
both, that the baptisynge of chyl-
der came vnto vs from the apo-
stels handes : and Erasmus say-
eth that the baptisme of childer
was nod receiued in the Apo-
stels times. Whether is it more
mete to beleue : Cyprian, and
Austen whiche were so nere the
Apo-

Apostles tyme: or Erasmus,
whiche luyed and dyed in oure
dayes. What wyll ye answere.
Answer what ye wyll, I wyll
make Erasmus by hys owne
sentence and reason pronounce,
that Austē and Cyprian are ra-
ther to be beleued in suche lyke
matter, then he is. Erasmus
beyng sumthing offended with
Chrysostome, whiche denyed
Paule had a wyfe, wrote these
wordes.

*Chrysostomus fatetur fuisse, qui putarent hic
Paulū appellare suam uxorem: sed dissentit: nec
causam reddit, cur dissentiat. Sed utris potius
equū est accedere Clementi, & Ignatio, quorū
ille Petri comes fuit, hic Marci Euangelistæ
discipulus: & Chrysostomo, qui tanto inter-
uallo semotus fuit a temporibus apostolorum.*

Chrysostome graunteth: that
there were some, that thought
that Paule in thys place, spake
D. i. vnto

spake vnto hys wyfe: but he
thynketh otherwyse, & yet shew
eth no cause why. But whether
of thes is it meter, that we shuld
beleue, Clement, and Ignaty-
us, of the whych, the one was
Peters companion, and the o-
ther the dysciple of Marke the
Euangelist: or Chrysostome,
whych was so longe a tyme
from the tyme of the Apostles.
Thys may be gathered of these
wordes: he is more worthy cre-
dence in bearyng of wytnes,
that is nerer the dede, when it
is done: or nerer the tyme, whē
it was done. Wherbyon I con-
clude thus. Austen, Cypriane,
and Origen, were nerer the a-
postles tymes, then Erasmus
was, therfore Austen, and Cy-
pryane, are more to be beleued
whych wrote, that baptyme
came

came from the Apostles: then
Erasmus, whych sayd, that bap-
tyſyng of chyldren was not re-
ceyued in the Apostles tymes.
Here are ye dysapoynted of one
of your postes, that ye lened to
in your oppynyon, that the bap-
tyne of chyldren was not re-
ceyued in the Apostles tymes.
But lest ye shoulde thynke,
that Austen, and Cyprian, we-
re not of that mynde, wherof
I report them to be: I wyll
rehearse yow Saynt Austens
wordes in the fourth boke a-
gainst the Donatistes of the bap-
tising of chyldren, in the fourth
chapter.

*Et si quisq̃ in hac re auctoritatem diuinam quæ-
rat: quanq̃ quod uniuersa tenet ecclesia, nec
conciliis institutum, sed semper retentum est:*

D. ij.

non

non nisi auctoritate apostolica traditum rectissime creditur.

That is, If any man loke for
the auctorite of God in this mat-
ter. Howbeit, that which þe hole
churche holdeth, and is not or-
dened of any counsell, but is al-
wayes holden styll: it is mooste
ryghtly beleued, that it was
geuen oute and ordered by the
Apostles. The same Austen in
a sermonde of the baptysme of
infantyng agaynst the Delagy-
aus, sayth these wordes: Cy-
priane beyng axed, whether an
infant myghte be baptysed, be-
fore the viij. daye: because in þe
olde lawe, the childe myght not
be cyrcumcysed, but on the ey-
ghte day: Saint Cyprian said:
that no man shulde be hyndred
from grace, and that the spiry-
tual cyrcumcysyon oughte not
to

to be hyndred by carnall cyp-
cumcysyon. Cypriane wyrteth
also in the viij. epistel of þe thyrð
booke, these wordes, concer-
nyng the baptyme of infanteg.

*Porro autem si etiam grauiſſimis delictoribus,
et in decem multum ante peccatibus, cū poſtea
crediderunt, remiſſio peccatorum datur: et a
baptiſmo, atq; gratia nemo prohibetur: quanto
magis prohiberi non debet infans, qui recens
natus, peccauit: niſi quòd ſecundum Adam car-
naliter natus, contagium mortis antiqua prima
natiuitate contraxit?*

Furthermore, but yf that
forgeuenes of synnes, be geuen
vnto the greatest synners, and
to them, that dyd greatly of-
fend befoze, after that they dyd
beleue: and no man is forbyd-
den frō baptyme & grace: How
muchmore ought not a ſpechles
chylde to be forbydden, whych

D. iij. be

beyng lately bozne, hath com-
mytted no offence: but that it
beyng bozne carnally after A-
dam hath caught the infeccyon
of the olde death, by hys fyrst
byrthe. This is the mynde of
Cypryane, concernyng bapty-
syng of chylder, and of originall
synne. And the same doctoz wri-
teth in an other place.

*Nos iure damnamus omnia, quæ Chris-
tus non docuit.*

We condemne by good ry-
ght all thynges, whych Chryste
hath not taught. But Cypry-
ane allowed the baptyne of chyl-
dern, therfore he reckened, that
the baptysyng of chyl dren was
taught of Christ. That Origen
is of that iudgement, that y bap-
tyme of chylder came from the
Apostels, hys wordes vpon the
epystle to the Romanes, and
vpon

bpou Johan, do clearly testyfy:
as hereafter I shall proue, whē
I shall come to the place, where
as ye alledge Drygen your owne
ne selfe.

Now seyng that these noble
learned men, whych were so
nere hand the tymes of the A-
postles, holde in theyr workes
with the baptyme of infantes,
and saye that it came vnto vs
from the Apostles: what wyle
man wyll rather beleue yow,
beyng so longe after the Apo-
stles tymes, then them, whych
were so long ago, and so nere
the tymes of the Apostels: Ye
haue therefore long and besely
babled in vain, holding without
any autozpyte, and agaynst lear-
nyng, and authoritye, that the
Pope ordered fyrst the bapty-
me of infantes. And so ye haue

D.iii.

won

won nothyng, sayng that ye
haue founde and made a rodd
for your owne taylor. I meane
that I haue gotten and gathe-
red of your assertyon and oppo-
nyon, a good coniectural argu-
ment, that the baptyme of in-
fantes came from thapostles ty-
mes. For ye shewed me fyrste,
that Hyginus ordered the bap-
tyme of infantes: which Hygi-
nus (as I shall declare hereaf-
ter) was but. xxxviii. yeares fro
some of thapostles. For Uola-
terane wyrteth in hys boke, cal-
led Anthropolgia: that Saint
Jhon the Euangelyst lyued on
to the. lxxviii. yeare after the pas-
sion of Christ, hys wordes are
these. *Ioannes longa senectute confectus,*
68. anno post Christi supplicium extinctus est.
And Christ was. xxxiii. yeares
olde, when he suffred, therefore
Johan

Johan beyng aloue .lxxviii. after
hys passyon, was aloue in þ 102. Cii
yeare after Chyistes byrth.

And Hyginus was 140. yeares
after Chyistes byrth. therfore
Hyginus, and some of the apost
les, namely saint John the Euā
gelist, were no more one frō an
other, then xxxviii. yeares.

Wherby, thozow youre helpe.

I haue now proued, that þ bap
tisyng of yonge chyldren was
bled wythin. xxxviii. yeares of
some of the Apostles tymes.

I haue also proued by good aucto
rytpe, that Hyginus dyd not
orden the baptylyng of chyl
dren: and that he onlpe put and
added to þ baptyme of chylde,
chrysm, & godfather, & godmo
ther, wherfore the baptylyng
of chyldren beyng before Higi
nus's tymes: and seynge he

D. v. was

seyng he was with in. i. xxviii.
yeres of some of the Apostelles
tymes: it is a probable, and ve-
ry lykelye thyng: that the bap-
tysyng of chylde came vnto vs,
euen from þe apostels: whowere
but a very shorte tyme before.
Ye are disapoynted of your pur-
pose, whych thought to haue
brought þe baptysyng of spech-
les chylde, into a great cōtēpt,
& an vtter despylyng: because it
had ben, as ye thought, of þe Ho-
pes ordenyng, & makyng: yf ye
had not bē proued an arrāt lier.
but ye are proued a lyer, wher
ye sayd, that Hygynus ordened
the baptim of infants, and an ar-
gument of antiquite is gathe-
red of the longe contynuaunce
of chylde's baptyme, and of the
long approbatyon of the same,
thorow oute all hōle Christes
church

thurche: which is moze worthy
to be admitted, then your super
stitious opinion, whose authoz
was that perilous heritike Pe
lagius: whom in the ende of your
boke, ye bryng in right honora
bly for a wytnes, to mayntayne
your dyuelishe opinion.

But although Hyginus had
ordened first, that childer shuld
be baptised, yet shulde not their
baptyme haue bene Popythe,
for in the tyme of Hyginius, the
byshops of Rome, had not yet
vsurped any supremacie ouer
other Byshops: muche lesse o
uer Kynges, and Emperours.
Neyther hadde the byshops of
Rome brought in the dyuelyshe
doctryne, wherefore theyr doc
trine was hated and called po
pythe and dyuelyshe. In the
tyme of Hyginus euery byshop
was

was called Pape, as euery prest
in hygh Almony is called pfaff:
and in low Germany pape, euē
vnto thys day. Wherefore the
Doyng of Hyginus, shuld haue
no more ben called poppysh, then
the ordynaunce of any other by
shopp, that dwelt out of Rome,
ether in Asia, or Aphyrica. How
beit, thanks be vnto God, I
haue had wytnes ynough, to
proue that the baptyme of yong
chyl dren was not ordered of Hi
ginus: and lo, can the baptyme
of chyl dren, in no wyse be called
poppysh, as we call suche as yow
Poppysh: whych, at the last ester,
right Popishly knelyng, toke þ
sacrament, geuyng occasyon vnto
all men to thynke, þ ye were
a sterke ydolater, and beleued,
that bread was turned into a
God. For your Doyng was the
ordyn-

ordinaunce of a lofty, and a right
Antichristian byshop of Rome:
whiche vsurped power, both ou-
er all byshops, and also ouer al
Kynge and Emperours. Al-
though I haue, with the reher-
sal of .vii. places of scripture, suf-
ficiently reprobued your folyshe,
and monkish maner, in dilaying
of baptyme: your tyrannical ty-
ing it vp vnto certayne tymes:
and that your Catechumeni,
with their yeares of probation,
are contrary to the vse of Chri-
stes primatiue church, yet for to
proue that youre dylaying of
baptyme: whereupon ye wolde
grounde your erreure, that chil-
der ought not to be baptised, is
agaynst the scripture, and only
the ordinaunce of men: I will
shew, what men, and what cou-
cels, haue ordered all your de-
layes

lawes: that al men may perceiue
easely: that ye buylde not vpon
Christ, but vpon Popes men,
and counceles. Who wolde haue
thought before this, that cata-
baptistry wolde haue leaned v-
pon any suche foundations. Ye
hadde wont to rattel, and crake
nothing but scripture, scripture
but now, for lacke of scriptur, ye
make these counceles, and lawes
of man, your foundation. It is
wrytten in the Laodicean coun-
cel, in the. xlv. Chapter of them
that come to be baptised aboute
the mydweke.

*Non oportet, post duas hebdomadas quadrage-
simæ, quenquam ad baptismum suscipi.*

After twoo weekes of lente,
muste none bee receyued vnto
baptyme: In the same counsell,
it is wrytten, of the rendyng
of the belief of them that shalbe
bap-

baptised in the .xxv. Chapter.
They that shall bee baptysed,
must learne the Crede: and vpon
the thursdave of the laste
weke, to ad oꝝ present them to
the Byshop oꝝ elder. The La-
tin woꝝdes are these.

*Baptizandos oportet fidei symbolum discere:
& quinta feria ultima septimana, uel Episco-
po uel presbytero addere.* This counsel
was holden in the tyme of Li-
berius the Bishop of Rome, a-
bout the yere of our lord. CCC
ixliij. In the Gerunden cuncell,
in the third statute, it was orde-
ned, *Vt cathechumeni baptizentur, die uel
uigilia Pasche & Pentecostes: ceteris solem-
nitatibus tantum infirmi,* that is: that
the disciples, oꝝ learners, called
Cathechumeni, shuld be bapti-
sed, on easter day, oꝝ easter euen
oꝝ witsōday, oꝝ witson euē: Upō
other

other solemne Dayes, let only
them that are sycke be baptised
This counsel was holden in the
tyme of Hormisdas, Byshop of
Rome, in the yere of our Lord
D. xiiij. Siritius byshop of Ro-
me: whiche lyued in the yere of
our Lord. CCC. lxxxix. orde-
ned in hys seconde Decree, that
baptism shulde not be ministred,
but at Easter and Witsondaye.
The latin is this, *Statuit Siritius, pre-
terq̃ in Pascha, & Pentecoste baptismus non
celebretur.* This was also ordered
in the fourth councell of Carta-
ge: that they, that were to bee
baptised, shulde shew theyr na-
me, and absteyne a longe tyme
from wyne, and fleshe: that they
shulde haue handes layd vpon
theyr heades: and be oft exami-
ned: and then receyue baptisme.
The latin is thus in the. lxxxv
chapter

chapter of the foresayd counsel

Baptizandi nomen suum dent, & diu sub abstinentia uini & carnis, ac manus impositione, crebra examinatione baptismum precipiant.

Here is the foundacion: where
vpon ye buylde your Delaying
Denyall, ye rather the blaspheming
of the baptim of infantes.
Vpon these counsels, and mens
Decrees, are buylde your vn-
christened Cathechumeni your
deuelishe Delaying of baptime:
your tpyng bp of it to certayne
tymes, as to Easter, and Myt-
sondaye. Here is grounded the
custome of Dylayinge, and Dye-
uyng of, of baptime: whiche ye
very lyinglye, lyke a man past al
shame, sayde, was in oure moste
holy religion vled, seven scoze
yeres: whē as al these autours
and counsellors, whyche orde-
ned these Dylays, were many
C. i. yeres

peres after the time of Hyginus
us who was aboute seven score
peres after Chyistes natiuite.
How vnshamefacedly then ha-
ue ye assygned that custome of
Dylayinge of baptime, vnto the
tyme, that went betwene Chri-
stes natiuite and Hyginus: se-
ynge that these Dylayes was
ordened, CC. peres and more,
after Chyistes byrth: Why do
ye refuse to fight with me, with
suche weapons, as I brought
into the felde: I brought in
the sword of Goddes worde,
to defende the baptime of chil-
der withall: for I defended it
only with the worde of GOD.
But ye now, wytyng agaynst
me, fyght agaynst the baptime
of chylde, wyth no scripture:
but wyth customes, wyth de-
crees, counceles, ordynaunces
men

of men, the antozitie of the Do-
natistes, Anabaptistes, and Pe-
lagians, all open heretikes, and
worthelye condemned of Chri-
stes hole church. As for these
wepons, I fet not one straboby:
for all these can not preuayle a-
gaynst the worde of G O D .
Thynke you, that when I ha-
ue defended my doctryne with
scripture, that your vnsauery
reasons, grounded vpon coun-
cels, and men, can confute my
reasons, grounded vpon the
holy scripture. Whosoever go-
eth aboute to confute scripture
with counsels and mens decre-
es, and hys owne argumen-
tes: preferreth counsels, and
decrees before G O D, and his
worde, and reckeneth hym selfe
better then G O D . In my
sermon at Thystelworth, I

reasoned thus strongly armed
with the authoritie of saint Pe-
ter, in the .x. of the Actes of the
Apostels. There is nothyng
that can hynder them to be bap-
tised, which haue the holy goste
chylde haue receyued the holy
goste as wel as olde men: ther-
fore there is nothyng to hynder
them, but they may be bap-
tised, as wel as olde folke: ye, to
confute that chylde shulde be
baptised, byng in agaynste my
alleged scripture, the longe cu-
stom in your moste holy church,
councils and decrees of Bree-
stes and byshops: wherefore ye
prefer them before G O D and
hys open scrypture: and ree-
ken mannes custome stronger,
then Goddes worde, and man
stronger then G O D, for that
doth every man reeken stron-
ger

ger, whyche can ouercome a-
nother. Then ye confutynge
my alledged scripture, mans
doctryne, haue a very euyl o-
pinion agaynst G. O. D. and his
worde, much lyke vnto the pa-
pistes whych destitute of scrip-
ture, fought after thys maner
ar ye do now. Whereas ye hol-
de that.

Where men and women of perſp̄t age are
baptiſed, all the three ſortes of ſcolares ta-
ke profite of the openynge, and declarynge
of baptisme: but when as childer are bap-
tiſed, none of them all, for ye ſaye, when
men and women are baptiſed, all receyue
admoniſhemēt: by which the good amend
and theyr l̄ues, and are ſarred: the other
knowynge, that they ſtonde bounde ſtill
to amende or to be condemned.

Ye aunſwere me very ſcr̄par-
ly, lewdlye, vblearnedly, and
E. iij. lyngly

it wyl oꝛ no, agaynste the natu-
 re of the stone. So that ye saye
 wyltely, and wylselye that it pro-
 fiteth al the thzee sortes: the is,
 them of the perfitest sorte, them
 that are vnperfyt, and desire per-
 fection: and them that nother
 are perfyt, noꝛ yet intende to
 come to any perfection. Of the
 lyke foolyshnes is your sayinge:
 that where as chyldeꝛn ar bap-
 tised, no man taketh profyt:
 wherof. of the chyldeꝛs bapty-
 me, oꝛ of the openyng and de-
 clarynge of our baptyme, which
 are baptyled alredy. If that ye
 mene, that in that congregatiō,
 where as chyldeꝛn are baptised,
 the Declarynge of the mystery,
 and secretes of oure baptyme
 profyteth nothyng vnto such
 men, as the scripture calleth
 lytel ones, that is lowlye in
 spirit.

E.iiij.

spete

Reverend
 chyldeꝛn
 vnto dixi

first in
 the
 register
 of the
 church

spete, and haue the conditions
of yōge chylde: ye holde playn
ly against this open text of scrip
ture. *Declaratio sermonum tuorum illumina
nat, et intellectum dat paruulis.* The De
claration of thy wordes lyghte
neth, and giueth vnderstāding
to the lytle ones, wher vpon we
may gather that those, that are
not lytel ones, but stubborne
withstanders, can haue no pro
fyt by the declaration of Gods
word, much lesse by the seynge
of men and woymen baptysed. If
ye mene that where as chylde
are baptysed, that nother the
chylde hath any profyt by the
baptym and offeryng vp of it
vnto Chyist: nother they that
offer it vp, nother they that see
the baptyme ministred, take any
profyt therby: ye speke agaynst
the scripture. For the chylde
get

get Chyistes blyssynge: yf he lo-
ue chylde yet, as wel as he had
wont to do: and the offerers &
brynners of chylde vnto chyst,
in doyng of a good dede, profyt,
for he that helpeth a man to re-
ceyue a good turne, in helpyng,
doth profit in godlynnes: and na-
mely they that pray to the lord,
eyther for the bodely or gostly
health of theyr neyghbour. Did
not both the brynners of the chil-
den vnto Chyst, and the chyl-
der profyt also befoze Chyistes
passion. Is he wexed vngentler
after his passion, then he was
befoze. The chyrche at the bap-
tysinge of chylde, prayeth vnto
God for the childe, that it maye
haue forgiuenesse of synnes, and
receyue the holy goste, wyl God
bryke his promysse, that he ma-
de vnto his churche, *Quicquid per-*

E. v.

ticritis

eritis patrem in nomine meo, dabit uobis.

What soeuer ye shal are my father in my name, he wyll geue it. The father and mother, with the hole chyrche, prayeth for the yonge chylde, at the baptisying of it: other they profyt, or God is false: but he is true, therefore ye ar a lyer, whiche saye, that where as chylde are baptised, that nother the chylde, nor any that, ar there at the baptim, and offer the chylde vnto Chyste, with theyr prayers, profyt any thyng at al. What more profyt shal the seers of the baptym of men and wemen, take thereby then the seers of the baptime of chylde: Seyng that all that is doone to olde folke, is also doone vnto chylde: & the word of GOD as well al red, and preched at childers baptim, as at olde

at old folkes baptyme: they that
are at the baptisynge of chylder,
profyt as muche, as they that
are at olde folkes baptym. Whe
re as the sygnes and Sacra-
mentes are al one: & the worde
of GOD is alyke preached: the-
re cometh vnto the herers, and
seers lyke profyt: except GOD
be a regar der of persons, and be
better vnto olde men, then vnto
chyldern: whyles he graunteth
profyt, and grace to the seers of
olde folkes baptyme: and none
at all to the seers of chylders
baptyme: but God regardeth
no persons, therfore ther is lyke
profyt, in seing of other of both.
Of lyke thyngs ought to be ly-
ke iugement, then when as bap-
tym is all one in signification
boyth cyrcumcyssion: and they
that see chylder cyrcumcised,
haue

haue as muche profyt by the se-
ing therof, as of the seing of old
folke circumcised: so the seers of
the baptyme of chylde haue as
muche profyt thereby, as the
seers of the baptyme of olde fol-
ke. In the beginning of your
booke, ye saide that I reherfed
the.iiij. tymes redyng of statu-
tes in colledges, to proue that
yong specheles childe might
and ought to be baptysed: whi-
che sayinge, howe false & lying
it was, I haue sufficiently pro-
ued. And nowe lyke a deuyl,
that for hys purpose turnethe
hym selfe into all colours and fi-
gures: here ye say, that I applie
the custome of readyng of the sco-
lars statutes, that infantes shuld
haue the declaration of baptym
preached vnto them. These are
your wordes.

Therefore

Wherfore to rede the statutes to infantes is of no exemple nor value, but to them that be growen it is an occasion to get scolers.

Ccouche, of thy conscyence (yf thou haste any at all) tell me whether thou knoweste in thy conscience, or no: that I rehearsed, and applied the reading of scolares statutes: vnto the baptysing of yong chyldern; or that specheles chylder shoulde haue baptyme opened vnto the by preachynge: or els that I brought that custome furth in very deede: to shew them, that were my hearers (amonge the which was not one specheles childe) that it were as necessary for them, to haue theyr baptyme opened, and declared by preachynge: as it was necessarye for scolars, to haue theyr statutes
at

at certayn tymes to be redde a-
mong them. If thou knowest
not this in thy conscience: ether
the deuyl hath blynded the
wyth malice, or thou art so vn-
learned, and folysh: that thou
art moze worthy to haue a muk
forke in thy hande, then a pen
to wyte agaynst any mā: seyng
the matier is so clearly set out,
without any rydles, or para-
bles. If thou doest know in thy
conscience: that I rehersted this
example, nether to proue the ba-
ptyme of chylder wyth all, ne-
ther that chyl dren shulde haue
baptyme declared vnto them:
and that onlye they, that can
vnderstand, and the openynge
of baptyme, shoulde haue it de-
clared to theym: what deuyl
art thou possessed withal which
to defende thy folysh opinyon,
writest

wryttest vtterly agaynst thy con-
science. But thys miniseth my
meruelynge, that I cal now to
remembraunce: whiche chaun-
ced vnto me at Anwarpe. I rea-
soned with one of your secte, at
Anwarpe: who was learned in
the Latyn tongue, a doctoz of
phisicke, and a greate Alchi-
miste, when as we wete both
chased, and heted with the long
disputation: he defending here
sye, and I confutynge the same:
at lenght, I toke hym with a
shamfull lye, and with suche a
contradiction in his tale: that
he coulde not deny, but that it
was so. But howe dyd he ex-
cuse hym selfe: verelye thus.
It is wryten, sayeth he, in the
xviij. of the Apocalyps: that we
shuld handle the, and such as
thou art, the whors chylde of
Babys

Babylon, with lyes, cōtradicti-
ons, and all other suche lyke, for
the reuēgyng of the lyes, that
ye haue made vnto vs in tymes
past, the wordes of Ihon, sayeth
he, are these.

*Reddidit illi, sicut & ipsa reddidit uobis, &
duplicate ei duplicia secundum opera eius.*

That is, Rendre, or gyue agay-
ne vnto hyr, as she hath rendred
to you: and double the double vn-
to hyr, accor dyng vnto hyr
worke. And when I alledged
the scripture vnto him, that the
lying mought kyled the soule:
he answered, that it was true
in such, as me that had no fayth:
but that it was not so in hym,
that had the true fayth, and
was of the true religion: alled-
ging this place of scripture for
hym.

Si quid lethale biberint, non nocbit eis.

yf they drynke any deadly popſo,
it ſhall not hurte them, and ex-
poundyng it thus: there can no
lyinge, nether any other ſin, whi-
che is popſon, vnto your ſou-
les, hurt vs, which beleue as we
do. Therefore ſeyng that ye call
me, and al other, that defend the
baptym of chylder, papiftes,
that is the chylder of the hooze
of Babylon: and ſeparate your
ſelfe both in the ſupper of our
Lorde, and alſo in baptyme, and
in the vnderſtandyng of origi-
nal ſin, from vs: and make your
ſelfe of an other religion: it is
no meruel, that ye handle me
euen ſo here in Englaſd, as your
brother catabaptiſt handled me
in Antwerp. And whete as men
haue ſuch conſcience, that they
care not what they do, ſo that
it be done ſecretly vnto any mā

of another religion: whether it
be peoperdous for me, and ex-
pediente for the rulers of this
realm, to haue such nere hand
oꝛ no thē: I repute me vnto all
wyse, & godly mē. Much bayne
bablynge, and vnpꝛofitable com-
munication, as vnwoꝛthy an y
aunswere, do I pasouer: and
come vnto the place, where as
ye say: that baptym is to my in-
fantes (for so do ye call them)
and vnbeleuers, a bayn & bare
sygne, vnfruitfull and vnpꝛofi-
table: except I wyll gyue, and
assygne vertue vnto the woꝛke
woꝛought. Where as ye make all
infantes myne, because I take
in hand tho defende theyꝛ bap-
tym: I may a great dele be lesse
ashamed of my pooꝛe, and inno-
cente infants, then ye maye be,
to defende the doctryne of your
sedycy

seditions, and murderynge
Anabaptistes: which destroyed
the noble citie of Munster, in
Wesphali: and rose bp agaynst
thz Magistrates, in Amster-
dam: and wan Swol, not far
from Dauenter: and were a-
bout to haue destroyed Gro-
nynge, in West Freselande.
Let the innocentes be myne
styl, and let the factious cata-
baptistes be yours. Let se,
who shal be moze ashamed in
the great daye of them, that
they defende. But seyng ye
wyll nedes make the infantes
myne, I wyll defende them as
well as I can: for as much as
euery man is bounde to defen-
de it, that is hys. My infan-
tes are not vtterly withoute
all faythe, as ye meane, cal-
lynge them vnbeleuers.

I, ij. This

This wyll I proue by your
owne maner of alledginge the
scripture, in the middes of your
boke agaynste me. What soeuer
is not of fayth, is synne, nothyng
that the infant doth, or thin-
keth: wheter it sucketh milke,
or drynketh bere, or ale, or cho-
weth flesh, as ye holde, is of
fayth, for fayth is of heatynge,
and heatynge comethe by that
worde of GOD, then they the
heare not the worde of GOD,
as chylder do not, can do no-
thyng, of fayth, wherfore by
your own alledging of the scrip-
ture, the childe doth nothyng:
but it synneth in doyng, what
so euer it dooth, for lacke of fa-
yth. But that they sin not in all
thyng, and that they ar not wit-
hout all fayth, I proue it thus.
They please GOD: therefore
they

they at not without al fayth, for
Paule sayeth: without fayth it
is impossible tho please GOD.
That spechelesse chylder, haue
pleased GOD: Jacob, Hieremy
the Prophete, and Johan the
Baptist are wytnesses. So ar
also the chylder, that Christ to-
ke in his armes, wytnesses of
the loue, that Christ bare vnto
chylder. Marke wytnesseeth,
that Christe toke the chylder in
to his armes, and blyssed them.
If that he blyssed the, they plea-
sed hym, If they pleased hym,
they were not without faith, ye
do therfore the pooze innocen-
tes great wronge, in calling
them vnbeleuers. At the chyl-
der vnbeleeuing: Ye say, yea,
then haue they that vnbeleuin-
ge, and want of faythe: ether of
their first creation, or by Adā's

fall. yf that they haue it by theire
fyrst creation: it is not true, that
God sayd, that all thyng whych
he had made, was verye good.
Is an vnbeleuyng man verye
good: Is that good, whych can
not please God: If that chyl-
dren be vnbeleuyng by Adams
fall, then haue we found agayne
orygynall synne, which ye with
your mayster Bellagius do vt-
terly deny. Ye saye that they
are vnbeleuyng, and wythout
faith: but how proue ye that: If
ye say: Ife no woꝝkes yet in chil-
dren: therfoꝝ, they haue no faith:
I are yow, whether ye are a
beleuer, oz vnbeleuer, when ye
are a slepe, and at al tymes, whe-
ye do no good woꝝkes: yf ye do
beleue, when ye are a slepe, and
at other tymes, when ye do no
good woꝝkes: so maye chyl-
dren
haue

haue faith, although they be not
yet come vnto the tyme of de-
claryng of fayth by theyr wo-
kes. Is there any man so folish,
or so cruel, that wyl call a yong
gryfte of the fyrste yeres gryf-
tynge fruytles, and barrô: whē
as it can not for lacke of tyme &
age, bynge as yet furth anye
fruyte. If that we can not call
a tree vnfruytefull, vntyll the
tyme come of byngynge furth
of fruyte: so ought ye not to call
a chylde vnbeleuyng, & faithles:
vntyll he come vnto the time of
Declaryng his fayth. I axe you.

Estne puer animal rationale, an non?

Whether is a chylde a rea-
sonable liuing thynge, or no. If
ye graunt, that he is an unreaso-
nable creature: then ye make a
chylde, a brute beast, yf that a
child be a reasonable creature, &

I. iij.

yet

yet can not for lacke of time and
age, be reason: so maye a chyld
haue fayth, and be called fayth-
full: though for lacke of tyme
and age, it can shewe as yet no
good workes: whych are the to-
kens, and fruytes of fayth. If
ye reason that they know not,
that they haue fayth, therefore
they haue no fayth: I reason
wyth you agayn, chyldet know
not, & they are redemed wyth
Christes bloude: Shall we saye
therfore, that chyldren are not
redemed wyth Christes bloud.
Chyldren know not, that & pro-
mys of saluatyon belongeth vnto
them: Shall we say therfore
that the promys of saluatyō per-
teyneth not vnto chyldren. Is
not & heyre of landes heyre, be-
fore he knowe, that he is heyre.
So maye a chyld haue fayth,
and

and yet for lacke of age knowe
not, that it hath it. Because ye
alledge the scripture hereaf-
ter, generallye, and deliuer it
from all circumstances: ye must
suffer me to reason wyth you af-
ter þ same maner, at this time.
Answer me to this argument.
Children are not already condē-
ned: therfore they do beleue. for
the scripture sayth, he that bele-
ueth not, is condemned alredy.
Therfore ye must ether graūt,
that chylder do beleue, or elles,
that they are already condem-
ned. Chylder also haue the holy
ghost. Is þ holy ghost wythout
fayth? They haue all thynges,
that Christ hath: for they are
Christes. & he that spared not
hys only sonne, as Pauls sayth,
but deliuered hym vp for vs,
(and for chylder as well, as for

old men) it is impossible, but he
gaue all thyng vnto chylder
wyth Christ. how can chyldren
be faythlesse, whych haue all,
that Christ hath. Was Christ
without fayth. Now, whether
your (I say) or my argumentes
are worthy more credence, let
them that are faithful men, iud-
ge indifferently. But what yf
I graunted you, that chyldren
had no fayth: yet it dyd not fo-
low, that he infantes shuld haue
no fruyte of theyr baptyme. For
oure infantes are in as good a
case, as the infantes of the Je-
wes were in the same age, that
oure infantes are of. But thou-
gh they hadde bene wythout
fayth, yet had they receyued
theyr cꝝcumcysyon wyth fruit
and profyte, euen so though
oure chyldren were wythoute
fayth

sayth, they shulde receyue their
baptyme wth as great fruyte, as
the Hebrewes chylder receyued
theyr circumcysion. for that is
baptim vnto vs, that was cyr-
cumcision vnto þ^e Jewes. Our
baptyme, and the cyrcumcys-
ion are all one spirytually, and
in signyfycatyon, and onely do
differ in the elementes. All they
that were receyued into the cō-
naunt, made to the fathers of þ^e
olde testament, were cyrcumcys-
sed, and therby were receyued
into the felowship of the commō
promys: so all they that are re-
ceiued into the couenante made
to vs of the new testament, are
by baptyme receiued into oure
church & felowship: and haue it
among vs as a seale of Goddes
promys vnto vs, as the Jewes
had cyrcumcysion as a sygne of
theyr

theyr couenaunt among them.
Circumcysion requirerh a cy-
cumcysed hart, and a new lyfe: &
that all they that are circumcysed,
shald mortifye all carnall af-
fectyons, noughty lustes, and
fleshye desyres. Therfore the
prophetes laying to the Jewes
charges, & they answered not
vnto theyr profession, call them
uncircumcysed in & harte. Ther-
fore doth the lord speake thus
of the Jewes. Leuit. 26. I shall
dryng them into their enemies
land: that then at the length,
theyr uncircumcysed hart may
submitte it selfe, and humble it.
Hieremy wyrteth thus vnto &
Jewes. Be ye circūcised vnto
Lorde: and take awaye the un-
circumcysion of your hart. And
almighty God in Moses spake
after the same maner. Deut. 10.

Cy-

Circumcise and cut away the
skynne, or vncircumcision of your
harte: and harden youre necke
no more. In all these places is
mortification requyred of the
circumcysed: as Paule in the
lytte to þe Romanes requireth
mortification, where he sayth.
Do ye not know, that all we þe
are baptysed into Christ Jesu,
ar baptysed into hys death:

Therfore we are buryed wyth
hym thozow baptime into hys
death: that as Christe was ray-
sed vp from the ded, by the glo-
ry of the father, we shuld walke
in newenes of lyfe. Then as cir-
cumcysion layd upon the spech-
les chyldern of the Jewes is a
professyon of mortification, and
profiteth the chyldern: not for þe
wozke wrought, but for the com-
maundementes sake, and pro-
myse

myse of God: So is the sacrament of baptyne layd vpon our yonge chylzen, a professyon of mortifycatyon, and profyteth them not thozowe the wrought woꝝke it selfe, but thozow the promysse of GOD and hys woꝝde: and the promysse that he made to hys holy churche: and the prayers made by the churche. ye say that.

¶ When as men and wpmen are baptyled, all men take admonyphmēt, by whych the good amend their lynes and are saued.

¶ When as men, and wpmen are baptyled, I are you: whether they that are baptyled are saued thozowe the promys of God made vnto them, oz thozow theyꝝ woꝝthynes of receyvinge of baptym: oz by þe woꝝke wrought

woꝛought in hearyng or seying
of the admouysment, that
commeth of baptysynge of men,
and wymen: If ye saye: that
your men, and wymen haue re=
missyon of synnes by recepyng
of baptyne at such an age: then
do not they receyue forgyue=
nesse of synnes, and the heri=
tage by the promys, but tho=
row a woꝛke woꝛought so woꝛ=
thely in such an age. If they ha=
ue the herytage, and forgyue=
nesse of synnes by the promys:
then chylder haupng the pro=
mys as well, as men, & wymen,
maye haue remissyon of synne,
when as they are baptysed, as
well as olde folke. For GOD
hath no respecte of persones,
& regardeth not one age more
then an other. Do not ye gyue
vertue to the woꝛke woꝛought.
when

when ye say that men are saued
by the admonyshment, of seying
men & wpmen baptysed: wher
dyd God promyse that þe seers
of men and wpmens baptyme,
should be saued therby: where
did God orden, that the only se-
ying of baptim should cause men
amend their liuyng, and therby
be saued: yf God made no suche
promys: why do you gyue ver-
tue of saluation, vnto the worke
wroughte: whych God neuer
ordened any saluatyon to come
by: Who is now the iusticiary:
Who is he now, that geueth not
only vertue, but also the vertue
of amendmēt of lyfe, and salua-
tion, to the work wrought of an
onlooker, & onli a fear of baptim:
What deserueth an old man, by
hys cyrcumcyssion in hys age,
more then a chyld deserueth by
hys

his circumcision receiued in the
viii. daye after hys natiuite. If
neither of both deserueth moze
then another: the olde man de-
serueth by hys baptisynge in his
age no moze then a chylde deser-
ueth by his baptyme receiued in
his infancy. furthermoze: whē
as the promise of saluation per-
teyneth as wel vnto chylderen,
as to men, and women: it must
nedes folowe, that the sygne of
the promys belongeth as well
vnto chylde, as to olde folke.

But baptyme is the sygne, or
sacrament of the promise, that
G O D made to vs of the newe
Testament: therefore baptyme
belongeth as wel vnto chylde-
ren, as vnto olde folke. If that
ye denye, that the promysse of
saluation perteyneth as well
vnto chylde, as to olde folke

G. J.

as

(as ye dydde ones in my cham-
ber, reasonynge wyth me) I
wyl proue it thus: saluation
belongeth as well vnto chyl-
der, as to men, and women:
and no man commeth vnto
the herytage of saluacion, but
thorow the promys: as Paule
witnesseth. Gala. ii. Si ex lege est her-
editas, non iam ex promissione. Atqui Abra-
ha per promissionem donauit deus. **I**f
that the heritage, that is the
kyngdome of heauen commeth
thorow the lawe, then it com-
meth not of the promys. But
G O D gaue it vnto Abraham
by the promys. And so all o-
ther bothe Abrahams poste-
ryte, and they that are of the
Heathen receyue the heritage,
as Abraham dyd. Then when
as the herytage commeth by
the promys: none can haue the
here=

heretage, that hathe not the
promys: but the specheles chil-
der haue the heretage, there-
fore they haue also the pro-
mys of the heretage. If that
chylde haue the promys, and
the couenant, and the thyng
promysed by the couenaunt:
why maye not they haue the
sygne, or seale of the couenant
as well as the infantes of the
Jewes hadde the sygne and
seale of theyr couenant: Is
the Baptyme of water grea-
ter, then the thyng whyche
is signified by the Baptyme:
is the garland of Iuy better,
then the Wine, whyche is sig-
nified by the garlande. When
as childre receiue the holygoste
the heretage of the kingdom of
heauen, for geuenes of origenat

G. ii. sinne

sinne by Chyistes blode, and are
made membris of Chyistes bo-
dy: why may they not receyue
the Sacramēt of baptim, whi-
che is an holy sygne and scale
of these thynges: maye we not
receiue the lesse, when we haue
receiued the greater: yf that ye
deny the kingdome of heauen,
and the heretage therof to per-
teine vnto chylde (as for to con-
firme your opinion ye wold not
lik to do) for ye deny as greate
a thyng as that: I wyll proue
that the heretage doth pertey-
ne vnto them. Iacob, Hieremi,
and Iohan the Baptist, beyng
chylde hadde the heretage of
the kyngdome of heauen: and
the chylde both of the Jewes
and also of the chylde of the
Christians haue the promys
of the heretage, as these places
folo-

folowynge do testyfie. I wyll
make stronge my cunnant, be-
twene me and the, and thy se-
de after the, in their generaci-
ons, in a continuall cunnant:
that is to wyte, that I wyll be
a G O D vnto the and to thy
sede after the. And agayne in
the. xxiij. of Genesis. In thy se-
de shall all the nacions of the
earth be blissed. In the. xliij. of
Esaie is thys promys. I wyll
poure oute my Spirite vpon
thy sede, and my blessing vpon
thy buddeg. And Peter in the
second of the Actes speketh of
a playn promys in these wordes
The promys was made vnto
you, and to youre chylde, and
to all that are far of, whome so-
euer the Lorde oure G O D
shall call. Lo, here is playne
mention made, of the promys
G. iij. made

made vnto chylde. Then
whenas GOD perfourmeth
all that he promyseth: and he
promysed saluation vnto chil-
der, it foloweth, that they
haue þ heretage that GOD
promysed them, then doth the
heretage and kyngdome of
GOD perteine vnto them.
Why do you so vncharitably
wyth hold the sygne and seale
of saluation from chylderen,
to whome the heretage belon-
geth. Who gaue you any such
authoritie, ye proude and pre-
sumptuous tyzannes: as to
make wardes of the chylde
of GOD, and to wyth hold
from them the sygne and seale
of theyr fathers heretage.
Now where is all your scrip-
ture: whyche ye boost that ye
defende youre errour wyth-
all

all, aunswere vnto these scrip-
tures, and confute them, yf ye
can. Where as ye saue after-
warde, that nother the syg-
ne of Chrystes Supper, no-
ther the raynbowe sygnyfy-
eth anye thyng to chylder:
ye are farre oute of the waye.
The breakynge of the breade
in the supper, and deliuerynge
of it vnto the congregation be-
tokeneth: that Chrystes body
was broken for all them that
shal be saued: and that the ver-
tue of his passion shulde be delt
to all them that are elect, and
chosen to be saued. The when
as chylder are elect and chosen
to be saued, is the mysterye of
Chrystes supper, no signe of sal-
uation vnto chylder. Both not
the rayne bowe signifie to al the
worlde, that the worlde shal no

more be drowned wyth water.
Doth not that promys, that the
worlde shuld be no more destro-
yed wyth water, pertyne vn-
to chylder. If that the promys
pertyne vnto chylderen: how
happeneth, that the signe of the
promys signifieth nothyng vn-
to them. It must nedes signify
vnto yong chylder, as well as to
olde men, that they shall not be
drowned wyth an vniuersall
floude, as the worlde was o-
nes destroyed. So dothe the
baptysynge of chylderen syg-
nifie, as well vnto chylder: that
Christ dyed for them, and ro-
se for them, as it signifyeth
the same to olde menne. For
all althoughe they see not the
sygne and knowe not of the
sygne: yet maye they haue it
as surely, as thei haue the thing
sig-

fygnifyed by the fygne.

Almighty G D made a
couenaunt and promysse, not
onely vnto uenne, but also vnto
byrdes and bestes: that they
shuld not be destroyed with the
vniuersall fould. Genesis. ix.
Beholde (sayth the Lorde) I
make my couenaunt wyth you
and wyth yoursele after you,
and wyth every lyuyng soule
that is wyth you, as well fowl,
as cattell and bestes. Thys
shall be the fygne, whych I
geue betwene you and me
and every lyuyng soule whych
is wyth you. I haue set
my bowe in the cloude: and it
shall bee a fygne a fygne of the
couenaunt betwene me and the
yearthe. So, that when I
bryng cloudes vpon the yearth
the bowe shall appeare in the
clu.

cloudes: and then wyl I thynk
vpon the comnant betwen me
and you, and all lyuyng crea-
tures.

Fyrste I gather of thys pla-
ce that the comnant of **GOD**
is profytable, not onely vnto
them that haue the vse of rea-
son, but also vnto byrdes and
vnrasonable bestes, although
they knowe, nothyng at all
of the promys. I gather also,
that the sygnes of Goddes
comnaunte, are sygnes vnto
byrdes and beestes: and not
onely sygnes, but profytable
sygnes vnto them: althou-
ghe they neuer see them, nor
vnderstande them. Where-
upon I gather that the holy
sygne of Baptyme, is not o-
nely a signe vnto chylde of re-
mission

mission of synnes, and of Goddes
fauour toward them, but al-
so a fruitfull & profitable signe.
For how can the sygne of the
raynbow be more profytable
vnto vnreasonable beastes, and
byrdes, then the Sacramente of
baptyme is profytable vnto yōg
chylde: seying that G O D
promysed as well saluation to
chylde, from hell, death, and
damnation, and made baptyme
the sygne thereof, as he promysed
vnto beastes and byrdes safe
garde from general drowning,
and made the raynbow the to-
ken sygne or seal of the same.
Here is your sayinge, that the
raynebowe is noo sygne vnto
chylde, proued playne false,
and contrarie vnto the open
text of Goddes holy word.

where

Where is the great clerke that,
sayde, that I should not haue
Winchester in hande, when I
had hym in hande: as though he
had passed Winchester so far
in wyt and learning, that ther
were no comparison to be made
betwene them. Here myght ye
be ashamed, yf ye hadde any
shame at all. Here myght your
disciples be ashamed of suche an
vnlarned and dotynge scole-
master. Is the seale of a chylde
landes no seale vnto hym: becau-
se he hath no knowlege of the
seale, and knoweth nothyng
therof: What soeuer ye aun-
swer, the seale is euen a seale vnto
chylde: and when they come
to age, they clayme theyr lands
therby. Euen so is baptyme a
seal of remission of synnes vnto
chylde, although they know
it not

it not. And when they cum to
age, it shal be an assurance br-
to them, to clayme the promiss
of God by: ye haue been therfo-
re to bolde to bable of these mat-
ters: where in ye haue very
lyttelle skill, And pronoun-
ce as boldelye, as though ye
were syttyng vpon Apolloes
trestell. Let youre I sayes, ha-
ue autorite amonge your bewit-
ched scholars, as much as ye
wyl: but they shal haue none
with me, excepte ye can proue
your saying true by the scriptu-
re. Ye are me, why is baptym
not differred, as wel as the sup-
per of the Lorde: A mā might
answer you, & they wyl lyke to
be lurched at your gluttonous
supper, yf that they were with
you: for ye wolde haue at the
supper of the gluttonous cataba-
p tistes

ptistes (whiche ye call the sup-
per of oure Lord) befe, mutton,
bele , capons and such harde
meates, as the poze sucking chil-
der can not eat : and therfore it
were no wisdom that thei shuld
suppe with you , vntyl theyz
teeth wer growen. If that I
had bylded my oppnion vpon
doctozes, and stozies, as ye do
yours. I coulde haue broughte
manye places both oute of the
doctours, and stozies : which
proue that it was the custome
a. M. CC. yeres ago, to gyue
the Sacramente of C H R I-
S T E S body and, blud, ony
in bred and wyne, vnto the yōg
chylde streyght waye after ba-
ptyme. But because I ground
my opinion only vpon scriptu-
re, I wyll aunswere you by scri-
pture. The supper of the Lorde
requi-

requireth a doer, and it is an active Sacramente, for Christ sayeth.

Accipite, edite, bibite, facite in mei recordationem.

Take ye, eate ye, drinke ye, and do ye thys in the remembrance of me. Then when as the chylder can not receyue the Sacramēt, and can not eat, drynk, nor do that in the supper that God requireth, that is to eat, & drink in the remembraunce of hym: it is mete that chylder be dyfferred from the supper vntyl they may, and can eat and drynk and receyue the supper, as Christ ordered it to be receyued. And because baptim is a passive Sacrament, & no man can baptise hym self, but is baptise do of an other: & chylder may be as wel dipped in to the water in y name of Christ (which

(which is the outward baptysm
and as myche as one man can
gyue an other) euen as olde fol-
ke: and when as they haue the
promisse of saluation, as well as
old folk, & can receyue the signe
of the same as wel: there is no
cause why that the baptyme
of chylder shulde be differred.
CHRIST dyd not baptysse
hymself, but Johan the baptist
baptised hym. In the second of
the actes and the. x. where as
manye were baptised, no man
baptised hym self: nother do we
rede in any place of the new Te-
stament: that any man baptised
hym self, then when as baptym
is gyuen by other: and the sup-
per of the Lorde is taken of a
man by hym self: it soloeth not
that baptym ought to be differ-
red so longe, as the supper
ought

ought to be differed, wee readē
in the actes of he Apostels, that
all they that came into the fe-
lowschyppe of Chrisses churchē,
entred in by baptyū, and dyd
not cōmunicate streighte waye
after they were baptised. Al-
though I grant wth in a shorte
tyme after, they receyved the
supper of the Lorde, as many
as were able to receue it. Then
when as chylder pertyne vnto
chrisses churchē, it is mete that
they entre in by the same doze,
that olde folke enter in by: then
oughte they not to be holden
out from the churchē, vntyll
they may also receiue **CHRISTES**
supper. Baptyū is
the putting on of **CHRIST**,
as Paule sayeth.

Quotquot baptizati estis, Christum induistis.
As many of you as ar baptised,
H. J. haue

haue **C H R I S T** put vpon
you, Is it conuentent that the
poore infantes shalbe naked, and
want **C H R I S T** vnpur vpon
them, vntill that they come to
the. xiiij. yere of theyr age?
Howe shall they come worthy
lye to Chrystes supper, and haue
not **C H R I S T** for theyr gar-
met? Therefore they must fyrst
put on Chryste by baptyme, and
then afterward at conuenient
tyme, receyue the Lordes sup-
per, I shewed that water pre-
supposed vnclenes in all that ar
baptysed: and I set the sygne
of the water, as an argumente
agaynst the of your sect, which
deny originall syn. But ye saye,
that I haue proued nether of
both, vntill I proue that Chryst
ordeded that chylder shulde be
baptysed, To proue that the wa-
ter

ter in baptyme, signifyeth the
impurite of them that are Ba-
ptysed. Ananias sayde vnde
Peter,

Exurge, & baptizare, & ablue peccata tua.

Ryse vp and be baptysed and
washe away thy synnes, saynt
Paul calleth baptym the bathe
of regeneration and the bath of
water, wherby the churche is
made clene. In all thes places
ye hear mention of washyng
and water, and of scouryng by
the water, wherfore that wa-
ter of baptysme signifyeth that
they that are baptysed, haue
nede of washyng, and are vn-
clene, yf they be chylde, and
haue committed no actuall syn,
then it folowethe, that they
are defyled with originall syn
yf they be commede vnto per-
fyt age, that then they ar spot-

H.ij.

ted

ted both with originall and actual synne. The former part is proued. The other parte I proue thus. Baptym signifieth in all them that are baptysed, that they are uncleane, and haue originall syn, but chyldern are baptised, therfore the water signified in theyr baptym, that they are gyltles of originall syn, seying that they haue commytted no actual as yet. If ye saye that chyldern are vnworthlyly baptised, therfore the water of theyr Baptyme, condemneth them not of originall synne, and wanteth the signification, I answer that the vnworthynesse of the receyuyng of the Sacramente, hyndereth not the signification of it, althoughe it be both vnprofytable, and also damnable to the receauer,
of

of vnworthelpe. When as a
noughtye mane recepueth the
Sacramente of **CHRIST** =
CCS bodye vnworthelpe,
doth the brekinge of the bread
leue of spgnifying that **CHRIST** =
CCS body was broken for
that synfull and vnworthy re-
cepuer. Therfore baptym in all
that ar baptysed, betokeneth
that they are gyltyl of originall
syn at the leaste. Where as ye
saye, that for lack of scripture I
am faine to fflye vnto ryginall
syn to proue the baptym of chyl-
dren: I praye you what scriptu-
re haue ye broughte, sence the
beginninge of your booke, to pro-
ue the contrary. Whether I ha-
ue broughte any scripture for
the probation of my oppynion, or
no I reporte me vnto the rea-
ders of my sermon, and of thys

booke also. Where as the com-
maundement is generall, and
perteyneth vnto an hole speci-
all kynd it perteyneth to every
one, conteyned vnder the spe-
ciall kynde, althoughe the par-
ticular be not expressely na-
med as in thys example, if that
all men be resonable lyuyng
creatures, then chylder are al-
so resonable creatures: because
they are conteyned vnder the
name of a man, thoughe they
are not expresse by name in
the generall. Or els yf that
were not true, howe shoulde
ye proue, that women, shoulde
be saued: that wyues, wydo-
wes, and maydens shoulde re-
ceyue the Lordes supper and
be baptysed: seynge that the
apostels haue no expresse com-
maundement of G D, ney-
ther

ther the women shulde be bap-
tyled nother be receyued vnto
the supper of the Lorde. Wher
fore excepte ye wil exclude and
shyt out women from the sup-
per of the Lorde, and from bap-
tism, because there is no expres-
sed word to commaunde them
to be baptised, and to receyue
Christus supper: ye cā not shyte
out chylder from baptisme. For
chylder are as well conteyned
vnder thys worde nations: as
women bee, in thys generall
precepte, teache all nations,
and baptyle them into the na-
me of the father and the sonne,
and the holy ghoste. If that ye
aunswere, that preachyng and
Baptysynge be tyed together,
and they oughte alwayes to
bee doone together. I reade
that Chyste sayde vnto hys

H. iiii. Apo.

Apostels. Mar. xvi. preache ye
the Gospel vnto every creatu-
re. If thys worde creature do
signifie here man: then are the
Apostels (when as baptisme is
vnseperably ioynded with prea-
chyng) bounde to baptise all
that they preache to: and they
are bounde to preache to all
men, therefore by youre reason
they are bounde to baptise all
men. Chylde are men, there-
fore the Apostels are bound to
baptise chylde and to preache
vnto chylde. If that ye saye
that preache the Gospel, vnto
all menne, is to be thus under-
stande: preache the Gospel vn-
to all men that can receyue the
preachyng: then is the lyke ge-
nerall precept, baptise all men
so to be vnderstande: that they
are to be baptised, whyche can
receiue

receyue baptisme. But the child-
der of the Christians came as
well receiue the ouer baptisme
whiche is the dipping into the
water in the name of Christe.
as the infantes of the Jewes
could receyue the sacrament of
circumcision: Then are childer
as well to be baptised, as olde
folke are to be preached vnto,
and to be baptised. Al we now
so destitute of scripture, to pro-
ue that infantes maye be bap-
tised, that we are fayne to fly
for helpe to original synne. Whē
as I proue by that, that chyl-
der haue originall synne, that
they hadde nede of the bath of
water and regeneration: do
I flye from scripture. is the
matter of origynall synne no
part of scripture. you do holde
that there is none at all, and
ther-

therefoze that the childer nede
not, nother ought to be bapty-
sed, vntill they be. xiiij. yeare
olde: befoze whiche tyme, they
haue done many actuall syn-
nes, whych hadde nede to be
wasshed awaye, wyth the bath
of baptime. Therefore it is no
meruell that ye exclude origi-
nall synne from scripture, as a
thing whiche can not be found
in scripture.

In youre nexte question, ye
make as wise a reason, agaynst
me: as ye dyd in the begyn-
nyng of youre booke, dyuerse
times. This is my reason, that
ye go aboute to confute and o-
uerthrowe.

As for the vse of water is,
to clenge and scoure thynges
that are vncleane, and sygni-
fyeth where it is brought that
there

there is some thyng, whiche
nedeth to be made clene, so in
oure baptyme the water doth
signifie vnto vs, that there is
some vncleannes and fylthynes
in our nature, that had nede to
be washed. For thys cause I
may lett the water in our bap-
tym for an argument agaynst
them, that say that men as soone
as they be bozne, haue no origi-
nall synne. But let vs se your ar-
gument agaynst thys my say-
ing.

☞ Is that a sufficient cause to proue
orygynall synn to be in infantes, because
ye offer them water?

☞ Answer, y baptim of infan-
tes being lawfull, & godly, as I
do presuppose it: the y water of
baptim (which vnfaitfullye ye
cal onli water, leuing out of bap-
tim) must nedes signifi vnto chil-
der,

der that they are vnclene. But
when as they haue committed
no actuall synne, and are yet
synnes: it foloweth, that they
haue origynall synne: excepte
there be mo synnes, then ac-
tuall, and origynall. But nowe
let vs heare youre hole argu-
ment, wherewith ye intende to
boxe me.

Is that a sufficient cause, to proue ori-
gynall synne to be in infantes because ye
offer them water? Then is it as sufficient
to proue that the Turkes and Jewes,
wth al the rest of the people of the worl-
de haue it not, nor are infected therewith
because ye offer it not vnto them.

I aunswere vnto thys argu-
ment, by shewyng the like: how
stronge, and myghtye thys of
yours is. Preachyng of Gods
worde

woorde presupposeth, that ther,
where it is preached, men are in-
fected with originall and actual
synne. but ye offer no preaching
of Gods word, vnto y Jewes,
Turkes, and vnto the rest of y
infydeles in the world: therfore
ye reckon, that nether Turke,
nor Jew, nether any other infy-
dele hath, ether originall, or ac-
tuall synne. If that ye thynke,
that all the aboue reherled infi-
deles haue both originall, and
actuall synne. for all that ye of-
fer them no preachynge: so I
thynke, that the forsayd infyde-
les haue orygynall synne, not
withstandyng, that I offer the
no water. In your next reason,
ye presuppose it, that I dyd ne-
uer beleue, sence I hadde anye
knowledge in y scripture: that
is, that the water of baptymeta
keth

keeth awaye the uncleannes of þ
soule: but well wot I, that þ ho-
ly ghoſte woꝛketh onelye that
woꝛke, and no creature in the
woꝛlde, I knowe, that Chꝛiſtes
hole baptyme, that is, both the
outwarde, and the inner toge-
ther, purgeth both bodye, and
soule. And I do fynd in dyuerſe
places of the newe Teſtament:
that it hath pleaſed GOD, to
graunt forgyuenesse of synnes,
by the inward baptyme, when
the outward baptyme was mi-
niſtred, that the thyng ſignify-
ed ſhulde agree wyth the out-
warde ſigne, and ſygnifyca-
tyon.

Peter ſayd in the ſecond chap.
of the actes. Let euery one of
you be baptysed in the name of
Jeſu Chꝛiſte, to the forgyue-
nes of synne: and ye ſhall re-
ceiue

ceyue the gyft of the holy ghoſt.
Peter alſo ſayeth. Acto. x.

What lette is there, that
theſe be not baptysed in water,
whyche haue receyued the ho-
ly ghoſte, as well as we. And
Luke telleth, that the meany
of Cornelius receyued the ho-
ly ghoſte, and were contynentie
baptysed with water. Ananias
alſo, in the. ix. of the actes, ſay-
eth vnto Paule. Brother Sau-
le, the lord, whom thou ſaweſt,
in the way, hath ſente me: that
thou ſhouldeſt receyue thy ſy-
ght agayne, and be fylled wyth
the holy ghoſte, and immedia-
telye, there fell from hys eyes,
as they had bene ſcales: and he
receyued hys ſyghte, and roſe,
& was baptysed, ye ſe now, how
that God ioyneth in hys word
the two baptymes together: ſo
that

that the outwarde baptyme is
not a bayne signe, and to be Dis-
pyled: as ye seme to do: where
as ye are: how can water hele
the woundes of the soule. But
leaste ye saye, & I alledge your
mynde falsely, I wyll rehearse
your wordes, as ye wrote the.

But nowe I saye, that all the worlde
hath synned, and is defyled in Ada. Howe
nowe, wyll water scoure awaye the fylthe
of thys corruptyon? No. It is a wounde,
receiued in the soule, and is washed awaye,
but wth the only sayth in the bloude of
Christ.

Ye say here, that all & world
hath synned, and is defyled in
Adau. and yf ye meane no sub-
tylte, and vnderstande by the
worlde, both the electe and the
other lyke wyle: ye graunte o-
penly ozygynalle synne, whych
in

in other places ye haue Denied,
and do Denye: as hereafter we
shall proue, both by your saying
and doyng. If that all þ world
hath synned in Adam: the haue
also yonge chyldren synned in þ
same. and ye saye, that the cor-
ruption of Adam can not be scou-
red awaye wyth anye thynge,
sauyng only wyth the sayth in
the bloud of Chyste. Ye saye
also, that no chylde hath sayth:
and therfore call all infantes, vn-
beleuers. It foloweth of youre
sayenge: that ye are of that oppo-
nyon, that all the chyldre which
Dyed, sence the begynnynge of
the worlde, vnto thys Daye,
Dyed vnpurged from the fylth
of the soule, and wythout for-
gyuenes of origynall synne.
Whose rewarde, seyng that
it is the death of the soule, and

Al. i. euer.

everlastynge dampnatyō: here
bpon it maye be gathered, that
ye are of thys oppnyon, that all
chylderen are in the state of dā-
natyon: and that, yf they dye,
they are all dampned. For thys
argument maye be clearelye,
and truely gathered of youre
owne sayinge.

None shall be scourged
frō the corruption of ovygynall
synne, but suche as haue fayth
in the bloude of Chyste. But all
chylterne wante fayth in the
bloude of Chyste: as ye teache
both openlye, and pryuelye.
Therfore by you, no chylterne
are scourged from the corrupti-
on of ovygynall synne.

Wherebpon it foloweth:
yf these sayinges of Paule be
true: Eyll was broughte by
lynage

lynage into all men, by the tres-
spasse of one man, vnto con-
demnation: The rewarde of
synne, is death: By Adam all
men do dye, and by one manne,
synne entred into the worlde,
and thorough synne, Death, as
farre furth as we haue all syn-
ned: that all chyldeyn (whych
as ye holde, are vnbeleuers,
and therefore can not be pur-
ged for lacke of fayth in Chri-
stes bloude) muste nedes be
damned. Whych opinion, howe
wycked it is, and howe contra-
rye vnto the holye scrypture:
lette the chyrch of CHRIST
gyue sentence. Haue ye not
taught holsome lessons in youre
boke, wherof suche a damnable
conclusyon foloweth: Are ye
not worthe to be dubbed a doc-
tour of heresye? If ye be not

A.ij. Acan

I can not tell, who is. wher as
ye say: that water cā not scoure
the soule. because oꝝygynall syn
is a wounde receyued of the
soule: ye seme to mene, that the
bodye shall not be damned foꝝ
oꝝygynall synne, as a thing that
neuer receyued it.

Is it not agaynst iustyce, that
they shoulde be condemned to-
gether, whych were not conioy-
ned in the dede doynge, that de-
serued damnation?

C Ye holde in youre nexte sen-
tence a maruelous oppnyon:
whyche is thys.

It is to be vnderstande, that thoughe
synne be common to all, yet baptyme is
not common to all.

Whych sentence semeth not
to be true. foꝝ to whomsoeuer
preaching is common, to ysame
is also baptyme common.

foꝝ

For preaching, and baptysing
are ioyned, and commaunded
together, in these wordes.

Euntes docete omnes gentes, baptizantes eas.

Go, and teache all natyons,
baptysing them. Then is bap-
tyme, as common as preaching
is: but preaching is common
to all, therfore is also baptyme
common to all: though all wyll
not receyue it. For a man ha-
uinge severall grounde ynough
of hys owne, oft tymes putteth
no cattell into the comon: all-
though hys parte is as commō
vnto hym, as vnto anye other
man. Are the feldees no more cō-
mon vnto a man, after that he
enioyeth no longer the profyte
of the common feldees? Answer
me wyth scripture, as I do
confute yow wyth scripture:
and let your arrogant, I saye,
I. iij. which

(whychē ye haue wythin thre
leues of the begynnyng of your
booke in the stede of scripture
boldly brought in thre tymes)
goo, wake theyr eares. For
thoughe ye haue inchaunted
your wretched scholars, so that
they beleue, that it is the gospel,
whatsoeuer ye say: yet are ye in
no such autorite, maister Doctor
with me, & I wyll beleue your,
I say: when as ye bring neuer
one text of scripture, to bylde
your I say, vpon. Well I deny
the Doctor, saye what he wyll:
and set these textes of the scrip-
ture agaynst hym: Paule wyry-
teth vnto the Romanes thus.
As by the trespass of one man,
euil was brought by lynage in-
to all men to condēnation: so by
the rightuousnes of one, good
came vnto all men, to the iustify-
cation

catyon of lyfe. Then is iustifyca-
tion as comon, as condemnatio:
And baptym is as comon as iu-
stifycatyon is: then is baptyme
common vnto as many as synne
is common to. Saynt Ihon sa-
yeth, that Christ obteyned mer-
cy for our synnes, and not on-
ly for our synnes, but for the syn-
nes of the hole worlde. Lo here
is mercy and remysyon of syn-
nes, as generall, and as commō,
as synne is. And baptyme is
common to all, to whome remis-
syon of synne is common: for
baptym is the seale of forgyue-
ues of synnes: and so he that ma-
keth the one common, maketh
also the other common. your
meruelous sentence therefore,
will not stand with scripture.
Of lyke folyshnes is your con-
clusyon, that soloweth: that is,

I.iiiij. that

that baptyme is to be offered
to all men: yet is it not to be gy-
uen to all men, nor to be taken
of all men. Whosoever offereth
anye thyng to anye creature,
and intendeth not to gyue the
same, mocketh the creature: as
when the Popishe priest, sayeth
vnto hys parishoners, *Accipite, &*
comedite, take ye, and eate ye: and
gyueth them nothyng, but ea-
teth all hym selfe: mocketh hys
parishoners. And ye captaynes
of catabaptistye, offer baptyme
vnto all chyliden, and intend
not to gyue it vnto them.

Therfore ye mocke all
chylterne: lyke as boyes mock
pong byrdes, and pong choul-
ghes: whyles ye offer vnto the
baptyme, whych ye neuer in-
tende to gyue them.

For the confutacyon of
the

the laste parte of your sayinge:
that is, that baptyme is not to
be taken of all men: I aske you,
whether mortification, and re-
generacyon ought to be taken
of all men, or no: If that mortifi-
catyon, and regeneratyon ou-
ght to be receyued of all men:
and true baptym is true mortifi-
cacyon and perfyte regenera-
cyon: then ought all men to re-
ceyue baptym. That baptim is
mortifycacyon, and regeneraci-
on: Paule beareth witnes to ¶
Romanes in the sixt Chapter:
and vnto Titus, the thyrde chap-
ter: and in other places, whych
I might here reherse, if I thou-
ght not these sufficient. And so
is your sayng false, that all men
ought not to be baptysed. But
what if all men ought not to be
baptysed: What hindereth that

I. v. the

baptisynge of yōg chīldrē. What
if many wicked persones be not
worthy, to receiue þ seal of salua
ciō: I mean þ outward baptisme:
because thei wilfulli, & willingly
refuse mortification, & wstand þ
word of God: shal their vnwor
thines make þ innocent chīlder,
whō Christ hath washed w his
bloud, vnnet & vnworthy, to re
ceiue þ sacramēt of saluatiō, & re
generatiō, & þ seal of the promīs
whīch god made vnto thē. Thē
this sayng of yours, þ al mē ou
ght not to receiue bapti, proueth
nothing þ chīlder ought not to
be baptized. here may al mē se: þ
your ground þ ye wold make, is
but sande, & falleth, whē it is but
lightly touched, & that þ worke,
þ ye wold bylde bpō your funda
ciō can fynd no fast ground, to rest
bpō. Wherfore ye ar not lyke to
prosper in your purpose.

baptim, say ye, is onli dew to the
elect churche, chosen in Chyriste
Jesus, befoze al woꝛldes: what
maketh this agaynst the chryste
ning of yōg chyldeꝛ. I thāke yow
foꝛ ye help me with argumētes,
agaynst your false doctrine.
foꝛ if baptim be only dew vnto
þ elect churche, chosen in Chyrist
Jesus befoze al woꝛldes: then is
baptim dew vnto al the mēbꝛes,
& sparke of þ same churche: but
chyldeꝛ are mēbꝛes, & a part of
the elect churche. Therfoze bap
tim is dew vnto thē. What nede
ys now to dispute any longer in
this matter, seyng that by your
own sayēg, baptim is dew vnto
chyldeꝛ, as the mēbꝛes of Chri
stes elect churche, chosen befoꝛ þ
woꝛldes. Is baptim only dew
to the elect and chosen: if that
be so: your bꝛether anabaptistes
of munster did wꝛong, whē they

baptysed so many deuillish and
reprobate persones of your sect:
that they by theyr myght and
strenght, put Down all lawfull
magistrates, and rulers there,
and set vp a kynge among them
selues: which had. xvi. wyues,
were these murderers and dis-
pisers of goddis ministers, of
p elect chyrche: was this kynge
ryghtly regenerate, and a mo-
tifier of hys members vpon
earth, which had so many wy-
men, to exerceyse hys fleshy lust
vpon: were not your rebaptys-
sing brethren, which were slayd
in Amsterdā, whē they thought
to haue murdered the magistra-
tes and gouernours of the cyti
reprobate and of a falsly preten-
ded, and fained repentaunce.
And yet ye saye: that baptyme
ought only to be geuen vnto
suche

suche, as vnfeignedly wyll amēd
theyr lyues, whereby ye make a
conclusion, that chylder ought
not to be baptysed: because ye
cannot perceyue, whether chyl-
der entend vnfeignedly to amēd
theyr lyues, or no: & know not
by theyr lyuynge, whether they
be chosen, or vnchosen. Thys is
one of the chiefe argumentes,
wher wyth ye go about to ouer-
throw the baptysynge of chyl-
der: whiche is after suche a ma-
ner formed: that it taketh as
wel away the baptym of old folk
as of chylder, for if that ye wyll
baptise none but suche as, ye
know whether they be elected,
and vnfeignedly repent or no:
ye shal as well holde al olde folk
from baptym as yong chylder,
for no man can know the harte,
nether of olde mā, nor childe, sa-
uyng

saung only God, as it is wrytē
ij. Bararipo. vi.

Tu solus nosti cor filiorum hominum.

Thou knowest onli the harte of
the sounes of men then may all
they that ar baptysed feyn and
conuterfet repentance & amen-
dement of lyfe befoze the elders
which baptise, and intend no-
thyng less as Symon Magus
and Judas Iscariot in the Apostel-
les tymes, & in our tymes suche
swarmes of Anabaptistes of
your sect, whiche were baptised
after the. xiiij. yeare of ther age,
and afterwarde committed hor-
dom robbery and shamefull mur-
der in the abouerehersted cities:
and yit was noman able, sauing
only god, to iuge whether they
were chosen or vnchosen: whe-
ther they intēded to amēd theyr
lyuynge or no, at þe tyme of theyr
baptysing

Baptisme. Ye say that infantess
ought not to be baptised becau-
se we cā not tel whether they be
of the elect chyrche or no, and
whether they ar fully amynDED
to amēd theyz lyuing or no. Ta-
ke yow. iij. men of. xl. yeares of
age to baptise, & let me take. iij.
infantes of. iij. dayes olde: tell
me how that ye know that your
iij. men of. xl. yeares, ar more
elect and chosen then I knowe
the. iij. childzen ar elect & cho-
sen: seing that the scripture is
playn, that noman can tel, what
an other mau intēdeth or what
is in hys harte. Then when as
acordyng vnto the sayng of S.
Paul. i. Corint. ij. Noman kno-
weth the thynges whyche per-
teyn vnto man sauyng the spi-
rit of man whych is in hym: no
mā can tel whether an oldeman
be

be moze electe then a chylde,
then if olde men ought to be ba-
ptised, not with standyng that
noman knoweth whether they
be woꝛthy loue oꝛ hatred, and
be chosen oꝛ vnchosen, it shal not
hynde but that chyldeꝛn may
be as wel baptised as olde folke,
ye say in your next assertiō that,

Remission of sin is offered to all; but al
recepue it uot.

I wyll now try your spirit
whether it is stedfast oꝛ vnsted-
fast and wauering oꝛ no, ye sayd
a litle befoze that.

Baptym is offered even to as many, as
wyl vnsapnedly amend theyꝛ synnes; even
as is remission of synnes.

In which place ye make bap-
tym and remission of synnes all
alyke comō: but remission of sin-
nes is comon to all men, both to
olde meton chyldeꝛ: and that

I proue by your owne sayng;
whyche is that remission of syn
is offered to all. For it that is
offered to all, is comō to all: ther
fore by your owne sayng it fo-
loweth that baptisme is comon
to all. And if it be comon to all,
then is it comon vnto chyldre.
How doth now youre spirit a-
gre with it self, that sayd a litle
before: that baptim was not co-
mon to al: & now saith it the cō-
trary wherupō it foloweth ne-
cessarily, that baptim is comon
to al. How do these saynges of
yours agree together: remissi-
on of sinnes is offered only vn-
to them that wyl vnfeynedly
amende theyr lyues, as baptim
is offered: and remission of syn-
nes is offered to all, but all re-
ceyue it not. In the one place
ye offer remission of synne on-

ly vnto them theat baptim is to
be offered to, that is to thē that
wil repent: and in the other vn-
to all, Is not here a p̄ety argu-
ment, thys is the spirit whiche
ye receiued in the wood, wher
as ye tolde me that ye learned
wout any doctoꝝ your diuinite.

I gather also of this your sa-
yng, where ye saie, that remissio
of syn is offered to all, that re-
mission of sin is also offred vnto
childer: and to whom soeuer re-
missyon of syn pertaineth, bap-
time also pertaineth, as it may
be plainly gathered of youre o-
wn wordes aboue rehearsed: but
remission of syn is comon to all:
therfoze is also bapty m comon
vnto al: why shulde not he haue
the signe which hath the thing.
Now is your saing that baptim
is not comō vnto al, on is cōfuted
again

again. This do I aske you be-
cause ye say that remissio of syn
is offered vnto al: whether re-
mission of synne is offered vnto
any, sayng vnto them that be-
leue: and whether beleefe cum-
meth only of the hearing of god-
des worde or no? If that forgy-
uenes of syns only be to be offe-
red to them that haue faith, and
saith be only offered vnto them
that heare the word: how haue
the Turkes and the other infi-
deles remission of synnes offe-
red vnto them, when as they
want the word of God wher of
cummeth sayth, whiche only as
ye graunt, the promys of re-
mission of synnes. Then muste
ye shew in your aunswere, how
that remission of synnes is of-
fered to the faythles and unbe-
leuyng Turkes, whych want

the instrument wherby fayth
is offred and ingendred. This
do I only wyte to put you to
yours proue: ye are so full of
yours generall conclusyones,
if that y^e church sanctified in the
word of Christ by fayth only re
ceiue remission of synnes (as ye
wyte here in thys place) & if it
be trew that ye did hold befoze
that childer are faythles & vn
beleuing: it foloweth y^e chylder
receiue no remission of synnes,
by your saing: is not this to co
demne all childer, or els to say,
that childer haue no originall
syn: whether this be holsū doe
trine or no, let Christ: s church
be iuge. As for your argument
that ye bring next here after I
deny the antecedēt, if ye meane
of such fayth as cā declare it self
by good woꝝkes: for the childer
obtein

obtein remissiō of synnes by the
blood of Christ: althouge they
haue no such faith as you do re
quire in them: your argument
is thys.

Thys I say (wher is now) *Hec dicie
dominus*) the remissiō of synnes is offered
to all: but all recepue it not the: churche
sanctified by faith in the blood of Christ
only receiue it: and vnto thē only bap
time belongeth: therefore none ought to
receiue it but such as haue not only heard
the good promises of God: but haue also
thereby recepued a spngular consolation
in thei hartes through remission of synne
whiche they by faith haue recepued: ffor
yf any receiue baptim without theis per
suasion, it profiteth hym nothing.

I haue proued suffyciently
before that the Jewes circum
cisiō was the same, & of the same
effect & strength with thē: that
baptime is to vs. But the chil-

l. iij. Der

der of the Jewes harynge, no
more sayth then oure chldren,
and being no more sanctified by
faith in the blood of Christ then
ours be, and haue receyued no
more consolation of Goddes
promisses then our chldren ha-
ue doue: obteyned forgyuenes
of synnes and haue taken wyth
fruite the sygne and seale of the
same, I mean theiꝝ circumcisiō.
Wherevpon I gather yf: that
the Jewes chlder, were wyth-
out faith, and were only sancti-
fied by the promis and mercy of
god, and not by theyꝝ own faith
or any thing of theiꝝ owndoing
and wer not withstanding labo-
rfully receiued in to þe felowship
of the faithful church by circūci-
sion, and obtained forgiuenes of
sinnes: then whē as God regar-
deth nomore a Jew then a gen-
tyle

til, and hath promised as wel to
be a god to the childer of the be-
leuyng Gentils, as of the bele-
uyng Jewes: the childer of the
faythful Christians receiue re-
mission of synnes by the promis
and mercy of god, befoze the vse
and exercise of faith, and are as
lawfully receyued by baptim in
to the felowship and the chuche
of the saithful christians, and to
the partaking of forgyuenes of
synnes, as the Jewes chylde
were receiued in to the Jewes
churche, and were made parte-
ners by circumcision of the pro-
mys and forgyuenes of synnes.
Now must ye ether deny ꝑ god
is so good vnto the chrystrans
childer as he was vnto the Je-
weschilder, or els that our chil-
der heue remissio of sinnes, & ar
as lawfully baptised, as ꝑ iewes
K. iij. childer

childer were circumcised: not
withstanding that our childer
be not as yet for lack of age, cū-
men to the vse and exercyse of
faith. Ye hold & repete in thys
your reasō an opinion & a false
heresy against the opē scriptur.

That Sacramentes do uot profit them
whiche heare not the promys, and knowe
not what it meaneth.

For the confutation of thys
I aske you whether the Jewes
childer, which nether heard the
promis made vnto Abraham, ne-
ther receiued any cōsolatiō by
it, shuld haue ben saued frō hell
and dānation if thei had depar-
ted two daies after their circū-
cisiō, or they shuld haue not ben
damned: & if that any of thē had
died vpon the .x. daye with out
circumcisiō: whether thei shuld
haue ben dāned or saued. If ye
aun-

answer with the scriptur & not
withstanding that they knewe
not the promys nether heard a-
ny time of it, that (God which
said, I wil be thy god & the god
of thy seed after y) was for his
promisses sake a God, that is a
sauoure vnto the that had the
sacramēt of circumcision, & was
a iuge vnto the that died vncir-
cumcised, as to the breakers of
his couenāt, and therfore to be
cast out and rooted furth from
theyr people: then haue ye wri-
ten agaynst scripture, where ye
holde that none can haue any
profit of sacramentes, excepte
they vnderstande them, heare
the and haue consolation ther-
by. I nede not here reherse the
story of the raynbow, which ye
cal your self a sacrament, wher-
by I proued that euen the byr-
Des

des and vnrreasonable beastes
had profyt all though they ne-
uer heard the promiss, noz knew
that it was a Sacrament: for I
haue intreated of that mater
largely herebefoze. your argu-
ment, I trust, now is confuted &
all the false doctrine that ye in-
tended to byld vpon the same.
now wyl I let the reder se your
next argument, and answer to
it as well as I can.

Christe had his disciples to preach the
confortable tydings to euery creature of
mankynde: but he neuer had baptise other
then such as at thyr preachyng wold be-
leue.

Christ sayde vnto his Disci-
ples preache the gospel to euery
creature, but he sayde not prea-
che the gospell to euery creatu-
re of mankynde, as ye do say sin
doynge where of ye committ I
dolatry, or at the leste a graet of-
fence

fence agaynst **GOD**, after your
own iugement your argument:
childer ought not to be baptised
because **Christ** neuer comanded
in the scripture expessedly the
to be baptised: and so because
Christ sayd not expessedly prea-
che the gospel to euery creatu-
re of mākynde but sayd as saynt
marke writeth. **Κηρυζατε το ευαν-
γελιον παντη τῇ κτισει** that is prea-
che the gospel vnto euery crea-
ture, ye do wrong to say which
is not expessed in the scripture
in the stede of euery creature of
mankynde. If that ye aunswer
to be vnderstād, euery creature
of mankynde, & take vnto your
autozite to vnderstande y^e scrip-
ture as ye thynk best: why may
not **I** in this text.

Buntes, docete omnes gentes baptizantes eas.
Under the name of al nationes
vnder-

vnderstand yong specheles chyl-
der, as ye vnder the name of e-
uery creature vnderstande eue-
ry creature of man kynde, seing
that a childe may as wel be vn-
derstanded, vnder the name of
nationes, as man kynde may be
vnderstanded vnder the name
of al creatures. If that Chyste
had hys Disciples preache the
gospell vnto every creature of
mankynde, what kynde are
yong chylde the creatures of,
of horse, bulles, or hogges, or of
mankynde, yf they be creatures
of mankynde: then must they
haue the worde preached vnto
them by your interpretation: is
not thys interpretation a pety
one that it had also nede of an
other interpretation. Myght
ye not as well haue sayd to all
kyndes of men of every nation
that

that can vnderstand prechynge.
Because ye shal not thynk that
your argument is sure & strong
where ye reson that Christ bad
not hys Apostelles by expressed
wordes baptise chylde: ther
for they ought not to baptise
chylde: I make such lyke nega
tiue argumentes of scripture:
whych if they be not sure but fal
se and folishe: then seyng that of
lyke thynges lyke iugement is
to begyuen, your negatiue ar
gument is both vnsuer false
and foolishe.

Christe neuer commanded
you, to were a ryng on your fin
ger, and be cause it shuld not be
smothered vnder your gloue, to
make a wyndow to let the ayre
cum in to it, I dare not say that
it myght be seene, nether coman
de he you to syng in his church
any

any pppng Chriſte neuer commaunded
pꝛyckſong oz any be-
ſy diſcant: therfoꝛe ye offend to
be a curious mulician.

G O D had his diſciples ne-
uer expꝛeſſedly in hys ſcripture
pꝛeach that wpmen ſhulde cum
to te communion: therfoꝛe ought
no woman cum to the commu-
nion.

G O D neuer in his worde
expꝛeſſedly commaunded his A-
poſtelles to ſuffer ſuche tal men
as you bee to lyue ſynge: ther-
foꝛe your curate doth wꝛong to
ſuffer you to lyue ſynge.

Chriſte neuer commaunded
any Chriſten men to diſſer the
baptym of theyꝝ chyldꝛen vnto
the. xiiij. yere of theyꝝ age you
do therfoꝛe wꝛong to diſſer the
baptiſyng of chyldꝛen vnto the
xiiij. yere of their age.

If these benot good argu-
mentes made euen after the sa-
me maner of yours, that is ne-
gatiue: then is yours, a nough-
ty argument to say, Chyste ne-
uer bad Baptye infantēs ex-
pressedly: therefore chylderen
ought not the baptyfed.

If they be good argumen-
tes: then all the conclusiones
that I gather, are true, and so
ar ye a fals man and a perillous
heretike.

When as ye say that,

By baptye alone is no saluation but
by baptye and preachyng:

I aske you, whether ye mea-
ne hole baptye, that is bothe
the in warde, and the outwar-
de baptye togyter or the out-
warde baptye a loue,

If

If yemeane of theinwarde bap-
tym and outwarde bothe con-
ioyned together: ye hold an opē
heresi agaynst the scripture, for
thus wyrtethe the Apostell of
CHRIST saynt Pet. i. Pet.
iij. few sowles that is to wit,
eyght, were saued in the arke
throw the water: to the figure
where of, baptyme at this tyme
answering, doth now lyke wyse
saue vs. Paul also the elect ves-
sel of **GOD**, gyueth vnto the
right & holy baptym clengyng,
and the hole man, and also salua-
tion, Ephes. v. husbandes loue
your wyues as Chyste hathe
loued hys churche and gaue
hym self for it, that he myght
hallow, and clege it by the bath
of water thozow the word, and
Tit. iij. But after that y good-
nes and loue of **GOD** oure
sauour.

saluoure towarde vs appered,
not of the workes that ar in the
righteousnes which we did, but
accoꝝd ynge vnto hys mercy sa-
ued vs, throwe the bath of the
newbyrthe, and the reneuyng
of the spꝛite. Paule also graun-
teth that baptyme is of suche ef-
fect, that the recepyng of it, is
the recepyng and puttynge on
of Christ: is not Christ saluati-
on: and both not baptim bring
Christ. Paules wordes ar the-
se. As many of you as are bap-
tised, haue put Christ vpon you
Then when as Peter dothe ex-
pressedly gyueth saluation vn-
to baptim, and Paule like wise,
your erroure is open and seene
of all that haue any eyes to se
withal. The perfitt baptim hath
Christ, it hath the holy gooste
likewise: for thei that ar right-

ly baptised haue the holy goste
and Christ put vpon the. Is not
this baptim able to saue alone:
wherin is Christ with his holy
spirit: if ye meane by this word
baptim, only the outward bap-
time: I graunte you that by it
commeth no saluation alone, ye
moreouer that, it is no parte of
saluation: but that it is onely a
signe & a certification of our sal-
uation. But then ye shall in to
right poplstry, for ye fall that of
preachyng, and baptyme mea-
ning of outward baptime com-
meth saluation: preachyng is a
worke of mā, in opening of god-
des word, and the outward bap-
tim is an outward worke, then
if these twoo together bring sal-
uation: then workes bring sal-
uation. How far are ye sye, now
from poplstry whych call other
men

men papistes farther from papi-
stry then ye are nere vnto the
verite. Christ sayeth Mat. xxi
He that beleueth and is bapti-
sed shall be saued: but he sayeth
not he that heareth the worde
of god & hath only the outward
baptisme layed vpon hym, shall
be saued: ye haue be like autho-
rite of youre woode spirite to
make new textes of scripture,
and to bylde thereupon what
ye lyst. Other haue ye none. If
preaching & baptim be the mea-
nes to saue and damne the hole
worlde by: how proue you that
baptisme is ordered to damne
men wythall: let vs heare one
word of scripture of you to pro-
ue this strange opinion withal.
But least any man shuld thinke
that I reherse & ye neuer wrote
I will write your awn wordes

L. ij. By

By baptisme alone is no saluation, but
by preachyng baptim, & certaine it is, that
God is able to saue hys chosen Church
wthout thes meanes: But thys is hys
ordynary waye, to saue and damne the
whole worlde, by namely by offeryng
ge remission of synnes and baptisme to
all the worlde, that thereby the beleuers
maye be absolved from all conscience of
synne, and the disobedient and unbele-
uers bounde still other to amende or to
be damned for he that beleueth not is all
redy damned.

The offeryng of remission of
sinnes and of baptim is, not the
law, whose office is to condēne,
but it is the glad tidinges whi-
che we cal the Gospel: ye are so
vnlearned and so foolyshe in
your reasonyng, that ye are vt-
terly vnworthy to be reasoned
wythall, so that it hath repen-
ted me ofte sence, that I began
to write: & I troubled my selfe
with

woyth such a bungler. But lest
your bablyng & boasting, shuld
brynge any simple people out of
the way, I wyl not disdayne to
ope your folishnes, & to betray
your abhominable heresies.

Saint Paul vnto þe Romanes
iij. sayeth: by the law commeth
the knowlege of syn. In the. iij.
Capter he sayeth that the law
worketh wrath, and in the se-
uenth chapter. I haue not kno-
wen sinne but throu the law, so
that it is the office of the law to
shew syn and to condemne the
worlde, wherfore ye do against
al scriptur to trāslate & remoue
the office of the lawe vnto the
moſte comfortable offeringe of
remission of syn, and to the moſt
ſure ſeale and ſigne of our ſalua-
tiō, baptim: is the ende or office
of offering of remission of sinne

L. iij. is

is to saue & make blessed, for the
are blessed sayde Dauid whose
sinnes are forgiven. What is the
Gospel or glad tidings, els but
the offering of remission of syn-
nes. Did not Christ commaun-
d his disciples to preache repen-
taunce and that the kingdom of
heaven was at hande. Dyd not
the angel bring in the tydings
of peace. Was not remission of
synne offered where peace was
offered. What other thyng did
the Apostles els then offer re-
mission of synne vnto theyr au-
ditores. Christe commaunded
them to preache the Gospel,
and this Gospel or gald tydin-
ges, was remission of synnes.
How can then the offerynge of
the Gospel whiche was orde-
ned to saue the worlde, bee a
meane to damne the worlde.

How

Howe can baptisme whiche was
ordened to bee an instrument
of saluation: be an instrument
of damnation: The offerynge of
remission of synnes is the offe-
rynge of an holsum medecine:
Baptisme is, as it were a confor-
tatiue, vled to bee gyuen vnto
the syk after purgations. Who
is he, that hath the comon wytt,
that wyll saye, yf a foolyshe sy-
ke man refuse an holsum me-
dicine, with a confortatiue: and
he die for lacke of medicine: that
the offerynge of the medicine,
wyth the confortatiue was the
meanes, whereby thys man
came vnto hys deathe. Yet
doo ye thys: whyle ye make
the offerynge of remission of
synnes, to bee the meanes,
whereby G O D dampneth
and saueth all the worlde by.

L. iij. If

Iff faith do iustifie (as oft times
ye graunt wyth open mouth)
then doth infidelite condemne:
and it is the meane, where by
the worlde is condemned, as
Christ witnesseth: he that bele-
ueth not is condemned already.
Lo here is condemnation affig-
ned vnto vnbeleue: and nother
to the offerynge of remission of
sinne, nother of baptime. Then
may it easely be spyed how, vn-
learnedly ye alleged thys text:
he that beleueth not, is con-
demned already: to proue that
the offerynge of remysyon of
synnes and baptime, is meanes
bothe vnto saluation and con-
demnation: namely when as
Christe, immediatly before we-
wed the meanes of saluation in
these wordes. He that wyll be-
leue and be baptised, shall be sa-
ued

ned. What wood spirit taught
you this foolish philosophy: that
one cause should bring forth two
diuerse and contrary effectes,
as a saluation & condemnatio.
It is a great maruell, to se such
great arrogantie as ye haue, to
be ioyned wyth so lytle know-
lege. But so are thei al, that are
blasted with the Anabaptistical
spirit, as you be. If that I could
haue made no other shyft, when
ye argued with me that al Tur-
kes and Jewes were without
origynall synne: because they
had no water offered vnto the:
I might here by youre helpe in
this place haue answered thus:
ye say that remission of syn and
baptim is offered vnto all: then
when as baptim is not without
water: water is offered vnto al,
the by your obongraunt, all haue

originall synne: whyche ye de-
nied stoutly befoze: because sum
wanted the offeryng of water.
To that ye say the Gospel hath
no powre vpon infantes, and
muche lesse sacramentes, & that
therfoze nother preachyng noz
administation of sacramentes
ar dew to infantes, by the word
of god: I meruel what ye mean
by haupyng power. If ye meane
by haupyng power ouer, to be-
longe and to be profitable: your
sayng is twise fallie: for both, the
word of God belōgeth vnto in-
fantes: presently, by the reason
of the promys whyche is made
vnto thē in the worde, and it is
dew vnto thē against thei come
to age, as a chylder landes are
dewe vnto him, though he can
not inioye them afore he come
to age: that the administation
of

of Sacramentes ar deuo unto
chyliden: the Sacrament of cir-
cumcisyon, and the rayn bow
are witnessses agaynst you, and
proue you ar a fals & a shameles
lyer: therfore who wyll beleue
you hereafter: no mā, but such
as haue deelyte in lyes and abo-
minable heresies.

Your conclusion, agreeth
as well with your antecedēt, as
thys argument doth: folow: a
staff standeth in the corner: ergo
a man rinneeth: and it is of such a
falschon made, that I doubt whe-
ther it be more folysh vnlear-
ned, or more malicious: for it pre-
supposeth, that I brought in to
proue that childer had originall
synne a brushe: when as made
mention of a brussh, not to pro-
ue that chyliden had origy-
nall synne, but for a similitude,
after

after this maner. Euen as, whē
one bryngeth a mā a brushe that
is commed home from hys ior-
ney, it is a signe that his clothes
ar dustylo, when as water is of-
fered vnto thē that ar baptised,
it is a token, that they had nede
of scouryng and clengyng and
ar vnclene. Nether dyd I hol-
de, that water dyd scoure the
sowle: but I shewed, that the
water betokened, that the sowle
of thē, that were baptised, had
nede of scowryng. Then let all
christian, and learned men iuge,
how learned and charitable is
this your conclusion.

So that your brushe proueth the conta-
gion of infantes, as rycheas your water;
and helpeth alpe to scoure the same,

After this your vlearned
and malicious conclusion, ye be
gin

gin a newe mater, & feyn a saying
of your own braine, as though
I had spoken it, and then ye
scourge me for your foolishhe, da-
wisse and vylearned lyinge :
for after these my wordes.

Well it is good to remede a
diseas in the beghinnyng, and
to staye this course: lest at length
it growe for so far, that it be past
remedie or help.

It is spoken lyke a phisition : and that
maketh poore, to lay a playster of coloe
water to the spyn of infantes, so tyme ly:
But suerly out of betw tyme, and other to
par ly or to late, for they ar worse after-
warde.

Is not this a pretie falschion
of confutynge: for lack of scriptu-
re, reason and learning, to feyn,
lye and scof, after this maner:
ye ar, lyke to wyne but a few sco-
lars

lares, that ar honest men, after
this maner. All myghty God,
in the olde Testament, know-
inge that the infātes of his peo-
ple wer like in original syn, gaue
them the medicine of remission
offynes: commāded that they
shulde haue circumcision, layde
vpon them, as a seale, and token
of goddis promised and fauour
vnto them.

That all myghty **G O D**
promised the chylderen of the
Jewes remission of synnes, the-
se wordes do testifi Genes. xviij.
I wyll streynge then my cum-
nant betwene me, and the, and
betwene they sede after the, in
theyr generationes, with an e-
uerlastyng cōnant: that I may
be a **G O D** vnto the, and to thy
sede. Then to bee a God is
to be a sauour: but he sayde he
wolde

woulde be a **G O D** vnto the
chyliden of the Jewes:therfo-
re he promysed that he woulde be
a sauour vnto them. So that
the promys of saluation belon-
geth as well vnto the chyliden,
as it pertyneth vnto theyr fa-
thers. It is expessedly decla-
red in the same chapter, that the
loue of **G O D** was so great
vnto chyliden, that he not on-
ly graūted vnto chyliden sal-
uation: but also the seale and
sygne of saluation the Sacra-
ment of circumcision: as the
se wordes bear witnes. **Thys**
is my comnant whych ye shall
kepe, betwene yow and me, and
also betwen thy sede after the:
let euery male be circumcysed
among yow.

But ye shall circuncyse the
fleshe of your forsynne whiche
shall

shall be the sygne of the coue-
nant betwene you and me, and
they ought to be circuncysed:
that my couenant myght be in
your fleshe.

If **G O D** be true (as he
can not befall) there the yong
chylderen obteyned it, That
G O D promised: and that was
remissyone of synnes, whych
was the promised blissyng, and
that **G O D** commandeth the
sygne and seale of remission of
synne to be layd vpon chyl-
dern, this is also certayn. Then whē
ay all myghty **G O D** the ar-
chepiscop, and heeler of both
body and soule began, so tyme-
ly and erly to heale yong chyl-
dern: no godly man wyll mock
Christes ministres, while they
lay vpon the infantes of the chri-
stianes the sygne of saluation,
of

of remission of sinnes, after that
almighty God hath heled the
from originall syn as well as he
heled the chylde of the Israelites.
If that ye deny that y^e chyl-
der of the Israelites were hea-
led, ye must deny that God pro-
myssed to be a God, vnto them.
If they were healed, the ar our
children also healed by the same
physician, aserly and tyme as
the Jewes chyliden were hea-
led, seyng God loueth the Chris-
tians chyliden as well as he
dyd the Jewes chyliden, and
hys promys of helth and salua-
cion was as well made vnto
our chyliden, as to the Jewes
chylde. All chylde ar infected
with originall synne, whiche if
it were not taken away, should
turne them to damnacion: then
to offer up chylde vnto Christ,
that

that they may receyue at the cō
templacion of the prayers of þ
church, and for the promys that
God made vnto them, remissiō
of theyꝝ originall vnclekenes, is
that to tymeþy Dou when as
they ar conceyued in wykked-
nes and boꝛne in synne. But
I know your meanyng well.
ye ar of that mynde that ye
thynke that chylder haue no
synne, and that therfoze ye re-
ken that they nether nede god-
dis physik, noꝝ any seale of hys
promys, whiche myghȝ comfort
them when they cum to age.
And for thys cause it is lyke
that ye wyl haue none bap-
tized vntyll they be of four-
tene yeaꝛes of age, that then
your bꝛether poysoned, wyth
many a damnable synne, might
be heled by baptyme and by
pꝛea-

preachyng as though he before
that tyme, that they neded no
Physik of GOD our princi-
pall Physician . Chylde of
one daye haue nede of the Phy-
sician Chyste or no: If they ne-
de none of Chyste, he dyed not
for them . If they nede Chyste
the Physiciane, when as they
be but one daye olde: It is not
to erly nor to tyme to cary
the chylde by the prayers of
the churche vnto Chyste, that
he may hele them . And when
as the offerers bp of the chyl-
de, trustyng vnto the promys
of GOD, that the chylde ha-
ue granted vnto them remis-
sion of theyr originall synne,
do lay vpon them the sacramēt
of bapti, do they any other wise
vnto their chylde the p Jewes

M.ij.

sum.

sumtyme the people of God, did
vnto theyr chylder after the co-
maundement of God: Then we
nede not greatly care for your
vnlerned, and hethenish moc-
king of Chrystes holy sacramēt,
callyng it in mockage a playster
of colde water. Who dyd orden
this cold water? dyd not Chryst
orden it? If ye be a chrystia and
not a Lucia, why do ye mok it?
Shall I excuse you when ye shall
saye that I grāt that it is Chri-
stis plaster, but that it is to ty-
mely layde to? ought Chrystis
sacrament to be mocked & law-
ghed to scorn, because a foole
layeth it to, out of tyme? Take
hede what ye do, for Iuliane I
apostata, as proud a mocker as
you be, payed derely for hys
mockyng whē he cast his blode
into the ayer, and sayde vnto
Chryste

Christ *uicisti Galilae* thou hast won
thow man of Galile. If that an
Hethen man should haue sayd
vnto a priest of mosis law whe
he circuncised a chylde: what ne
de ye s^r surgeon, to cut thys
chylde befoze he be sik. I befoole
such surgeanes, as leue þ chyl-
der woꝛse then they foud them:
thynke ye that **GOD** would
not punishe this prophane moc-
ker: ye s^uerly: then thynk you
to scape fre, whiche would: be
rekened a chris^ten man, and yit
mok baptim the oꝛdinaunce of
Christe. I think no. And where
as ye say that þ chylde ar woꝛ-
se, after their baptim then euer
they were befoze: it appereth
that ye mene that þ sacrament
of baptim is an euell thynge. for if
ye ment that it were not euell,
why shulde ye say that chylde

M. iij.

bap^s

baptized at worse after they
baptism then they were before.
After this your Poeticall fey-
ning ye bring in a clerkly conclu-
sion whiche ye bylde vpon your
own communication, & therewith
a reason as wyttie, and wise as
former was, and as wel it agre-
eth with it that goeth before.
giue eare vnto this new orator

for I heare of a poe that is now be-
gynning to spryng vp, not of a romyshe
poe, but of an other deuyls poe, as euell
as it. *Medice curate ipsum.* The deuyls
poe whiche is syn is not healed but tho-
rowly sapie.

Now say I pray you tell me
by your rhetorik & logike how
foloweth this saig w^{ch} it goeth
before. for me think it foloweth
not. It is spoken lyke a physicion & that
maketh poe to lepe a plaster of colde wa-
ter to the synne of the infantes so tyme,
but suerly out of dew tyme, and other to
pearly

pearly or to late, for they ar worse after-
ward then euer they were before. For I
heare of of a pok that is now begynnyng
to spring bp. &c.

This gear is scarce clerkly con-
ched together, and yit ye wil be
rekened a great clerke. But I
wyl pas ouer your art whi-
che I can not synde in yow, and
I wyl try your sentences, whe-
ther they be any better then
your compositiones ar or no.
ye say þe ye heare of a pok, þe is
now beginnig to spring bp, & ye
say immediatly afterwarde þe
poke ye meane of is sin. That is
in begining to spring, þe was ne-
uer before: the syn be now be-
gynning to spring, as your wor-
des suppose it to do, it is lyke þe
ye ar of þe opiniõ þe before this ti-
me there was neuer any syn. If
this do not folow of your sayeg:

M. iij.

I

I am far deceyued & appele vnto
to y^e iudgement of all mē which
haue but y^e cōmō sence, whether
this foloweth of your saig or no

Whereas ye say, *medice curate
ipsum*, that is to say Phisiciaⁿ hea-
le thy selfe, ye reken ye haue don
a clerky worck in speakyng so
mych latin bñenglisshe, and in
appling of a prouerbe so pro-
perly. But how litle it pertey-
neth vnto thys present purpose
euery wise man may easely per-
ceyue. As for me although I
am a Phisician, called to hele
mennis bodie, whiche thyng
by the help of my Lorde God,
I haue oft don, I neuer presu-
med to be an heler of mānis soul
wth my phisik but wth Ch^rstis phi-
sik. & although it please thū i
mes almighty god to hele diuer-
se dedly siknes in mēs soules by
me

me & suche like and to call them
vnto fayth, to true repentance,
and so consequently to þ health
of þ soule, yit do we not take our
selues to be Physicianes & hea-
lers of the soules, but onely the
chefe physicians seruātes, & on-
ly giuyners vnto the sik soules
suche medicines as our master
hath cōmaunded vs, not beyng
so bolde as to deuyse any Phy-
sik at all of our owne braynes.

Then to say vnto me, Physiciā
heale thy selfe is as much to say
as thou which art a phisicion of
the body, go and playe Goddis
parte and hele thy owne soule.
Thys is the counsell, not of the
spirite of God: but of the wood
sprete, who taught yow yowre
diuinite. If that ye had bene
well aduised, ye wolde not haue
made yowr self a cōpaniō w the

M. v.

mur-

murderig scribes, & pharises, in
basing their churlish cheke agāst
one of Christis mēbres: whiche
they threw out agaynst Christe
himself. But what win you by
your chek: haue ye proued any
thig therby: nothig at al sauig
men may know & ye ar wel sene
in doggish eloquēce. Ye haue,
sence & beginning of your book
vnto this place, said moze thē iij
times, & faith alone taketh awāi
sinnes in whiche places ye haue
erred shamefully, if ye mean by
only sayth & only work of bele-
uig. For if & ye giue iustificatiō
vnto & work, of beleuig not mea-
ning & whē ye say faith iustificieth
& mercy of god promised vnto
vs, by Christis blood iustificieth
vs, & haue a respect only vnto &
dede of beleuig: ye ar a iusticiari
w & pope, & & old pharises: wha
se

se prouerbes ye gladly exercise.
If that ye mean by this senten-
ce: faith iustifieth: that sayth ta-
keth hold of the mercy of God,
whych is granted vnto vs by
Christes blood: then dothe the
mercy of God iustifi, & take syn
away: & sayth doth nothyng el-
lis but taketh hold of the promi-
sed, & offered mercy. Then, whē
as the mercy of God is as well
promised vnto chylderen as to
old folk: chylder mai be as wel be
saued thereby, as old folk: & ha-
ue theyr vncleynenes as well ta-
ken away by it, as old folk haue
theyr offences taken away by it,
allthoughe they benot as yet cū-
med vnto the vse of saythe. I
bryng for an example the infan-
tes of the Jewes, whose natu-
rall vncleynenes other God, tho-
row his mercy, took away befor
they

they can vnto the vse of fayth:
or elles they were all Damned,
for they were both gotten and
born in original syn. Then your
general proposiciō is not trew,
without a trew vnderstāding &
nothig agāist me, nother serueth
it for your purpose with a trew
vnderstāding: for ye bring it into
proue, & chylder haue no syn: &
thus wold ye haue resoned, and
ye had had learnynge to your
mynde. Where as there is no
faith, there is no remissiō of syn-
nes: but no chylde hath faythe:
therfore no chylde hath remissiō
of synnes. If that chylder had
synnes, they shuld haue had re-
mission of them by faythe: but
when as they haue no faythe:
then haue they nether synne,
nor remission of synne, I haue
twice al redy answered vnto this
your

your argument befoze: where-
foze I shall not nede at thys ty-
me to confite it any moze.

Where as ye thynk, that I am
not healed from synne my self
because I wold haue yong chyl-
dren baptised: I ca not let yow to
thynk of me, what ye list: but if
ye iuge falsly, there is a iuge wil
ponishe yow for your fals iuge-
ment. And to say that I am not
heled from the romishe pok, is
suche a lyke wepō as. ij. wyues
scoldyng vpon. ij. dong helles
te vse to seygh whyh, one a-
gaynst au other. The on sayeth
thow art a drab: the other ac-
keth, why she is a drab: the for-
mer answereth, for thow art a
drab, shewyng no cause why
hyr neybor shuld be a drab, Eue
so ye haue sayd sence the begyn-
nyng of your bok diuers tymes,
that

that the baptym of chylder is a
popish ordinance, & hcre ye saye
that the romishe pok is to bapti
se infantes: but ye haue not as
yit shewed one worde, to proue
that, the baptyme of chylder
was popishe: except that your
oft reherfall of it be a sufficient
proue, to proue it with all, thynk
you: because ye haue with your
importune bablyng bewiched
certayn bulneared simple mē,
that thei beleue to be true what
soeuer ye say ongs vnto thē: that
your thyse sayng of a lye shall
purches credence, because ye
do so oft repete the same: Can it
that is by nature false, by oft re
her syng, be cū true: what other
proue haue ye hither to brought
that the baptym of chylder is
popishe, sayng only your own
oft reherfal of it: whych hath as
mych

mych autozpte with me, and all
that cleue to the wyrtten worde
of **G O D**, as the gospell of
Munster hathe.

Hytherto haue ye bene about
to confute my opinion, that yōg
chyliden may be baptyled: but
ye haue brought in for you no-
thyng, sayng one text of scrip-
ture, and that negatiue: Which
I truste, I haue so taken from
you, that it dyd not serue your
purpose.

Now doth my oppynion a-
byde styll vnmoued: and vnre-
proued: and yit haue ye don
that ye can: ye may se what it
awayleth your wood sprete to
fyght agaynst the scripture.

Then ye, beyng wery in wa-
dyng in this mater, with small
honestie begyn a newe mater:
that is, that chyliden haue no
origi-

originall synne : and in the fyrst
sayeng, ye ar as clere agaynste
your self afterwarde, as here is
to colde, & lyght vnto darknes:
for thus do ye begyn.

But your deuclishe pok is thys to cleare
infantes from synn whiche ye call origi-
nall.

If thys be a deuclishe pok:
then haue ye the deuclishe pok
for ye go earnestly about to pro-
ue, that chylthern haue no origi-
nall synne. And as for me it is
as manifeste as the clere daye
lyght, that I do not clere chyl-
der from originall synn: for that
is one of the maters that I go
moste earnestly about in my ser-
mon, to proue that chylder ha-
ue originall synn: not withstan-
dyng, that I do grant, that all
myghty **G D D** purgeth and
scoureth

scoureth them from it in the
infancie, by his mercy, accordig
vnto his promyse, which he ma-
de vnto them. By this contra-
diction, with it that foloweth
here after, ye may bether learne
this great clerkis wit, and the
agrement of his spirite with it
self. Then after this monstrous
cōtradictiō, ye brust into a sterck
lye, which is conteyned in these
two 2des folowynge.

¶ This is the pok ye take in hande to
cure, ether with water oz sper.

I neuer went about to take ori-
ginal syn away by water: but I
went about to proue, that chyl-
der had original synne, and that
Christe taketh thesame synne
from chylde, by his promysed
mercy: and that therfore the sa-
crament of baptim shuld be offe-
red vnto them, as a sygne, and

R.

seale

seale of saluation, whiche they
haue receyued by the merites
of Christis passio. It is therfore
both maliciously, & lyngly sayd
of yow, that I take in hande to
cure originall syn with water.
And of lyke truthe is it that ye
wyte in the margen, that I go
about to cure yow with fyre.
For if I wolde haue gon about
that: I knew and know mea-
nes enow to bryng that to pas.
For as muche as ye ar an open
felon against the kyngis lawes,
and haue committed suche felo-
ny, as ye ar excepted out of the
pardon, where of theues and
robbers ar partakers. Almy-
ghty GOD amende yow, and
bryng yow in to the hygh way
agayn, and saue yow from it,
that ye haue iustly deserued.

The first argument that ye
make

make to pꝛone, that chylder haue
no original synne, is this.

If Chyriste had counted infantes so de-
filed with Adames sinne, as ye do: he wold
neuer haue sent his Apostelles & vs unto
chylder to be despled of them. But now he
sendeth vs thpyther for clenness, to becum
suche as they ar, if we wold entre into the
kpyngdom of God: wasshed to the bntwas-
shed, Chyristened to the bnychristened, bele-
uers to vnbelleuers. Not to becum pockp
or leprose, but that we shuld be ful of inno-
cencie & simplicitie. ffor it is writen: except ye
conuert & becum as these infantes ye shall
not entre in to the kpyngdom of heuenes.

I am glad that ye ar now con-
tent, to allege scripture for your
purpose. Hetherto ye haue fou-
ghten agaynst me only with, I
say, and certayn scoldynges, &
vnrasonable resones which ye
feyned of your own brayne.

But now let vs se how ryght-
ly ye haue alleged the Scrip-
ture

2. ij.

ture

ture and whether, it that ye intende, doth folow of the place alleged or no.

Christ seying the disputacion of the hartes of his Disciples among them selues, who shuld be greatest among them, as Matthew and Luke do testify: set a chyld amongest them and seyde: except that ye be turned, and be made lyke buto litle chylder, ye shall neuer entre in to the kyngdom of heuen. Christe byddeth hys Disciples here to learne of chylder humilite, and to flye ambition, where with he saw them entangled. Christe byddeth not vs learne al vertues of chylder, but onely humilite, and flyng of ambition. Now I pray you how folowe these argumentes chylder ar not desierous of honoꝝ: ergo they haue no original synne

synne, Christ sendeth vs to learne humilite of childe: ergo they are not defyled with the synne of Adame. If these be good argumentes, the ar also they that folow good argumentes.

Peter was no thiefe: ergo Peter was no fyghter. Mary magdaleyn was no murderer: therfore she was no vnclene woman of her body. If these argumentes do not folow: the doth not thys your argumēt folow. childe ar not proude & desirous of honoz: therefore they ar not defyled with originall synne. & because your argument semeth to lene vpon this pyller: Christe sendeth his Apostelles and vs to learne of none that is defyled, with any synne: I wyll examine it, & (I trust) ouerthrow it wth opē examples of s^c scripture.

R. iij.

Christe

Christe in the is of Luke exhorteth vs to folow the wycked steward, and byngeth hym for an example to be folowed in wysdome. Was thys wycked steward with out originall synne, and vndefyled by Adame, because Christ sendeth vs vnto hym, to learne wysdome in one point: Christ sendeth vs also vnto serpentes to learne wysdome: be ye wyse sayeth he, as serpentes, and synple as doues. Haue serpentes no poyson, because Christe sendeth vs vnto them, to learne wysdome. Paule exhorteth them that he writeth vnto, to folow hi: was Paule without syn, because he exhorted hys Disciples to folow hym: No. for he graunteth in diuerse places in the Epistle to y Romanes both generally & parti-

particularly, that he is a syn-
ner: and yet notwithstandinge
he exhorteth his disciples to fo-
low hym sayng: be you the folo-
wers of me, as I folow Christ.
So maye we folowe chylde as
they folowe Christe in humilite
and lowlines, and yet their hu-
milite doth not, proue they are
cleare fro original synne. What
if I graunted you, that the chyl-
der, that Christ set furth for vs
to folowe, where at that tyme
clere from origynall synne, as
I recken they wer in dede (for
it is lyke they were chylde of
the Jewes, and hadde the pro-
mys, and hadde receyued the
seale of the promys: cꝝcum-
cisyon, and therefore was clea-
red from theyꝝ originall synne
that it shulde not bee imputed
vnto them) Shall it folowe,

R iij.

that

that they had no original synne
before. No. For God purgeth
chylde as well as men from
originall syn. Therefore this
text of scripture, whiche ye ha-
ue alleged out of Mathew, pro-
ueth nothyng, that chylde ar-
re fre from originall synne and so,
where as ye thought that by
the strengthe of your inuinci-
ble argumēt, it shuld haue bene
easy to haue answered to my
argumētes made, to proue
that chylde were borne in ori-
ginall synne, your wepon taken
from you, it is as harde to so-
lute my argumentes as it was
before.

Diuerse other absurdities &
inconueniences folow bpō your
foolish assertiō, & sayeng namely
this. I hriste, say ye, the pryncce of phy-
sicians, seareth, his chiefe surgeons and
p^hy

physiologies to be cum suche as the babies
wer, but ye say a litle after that y
chylde were bntwashed, bntchristened, bnt
leuers. Then sent Chyste hys as
postels, by your sayng, to yong
chylde, to learne of them to be
bntwashed, bntchristened & to be
fapthleg. Ye set in your margē,
ouer agaynst thys your argu-
ment, with many other wordes
*uirgines enim sunt. & dealbauerunt uestis-
menta sua in sanguine agni.* ffor they are pu-
re birgnes and they haue made whyte
their garmentes in the blood of y lambe.

If that this text perteyn vnto
chylde, as yow do alleage it, ye
haue brought me. ij. serpētines
to shoote against yow. with the
first I wil ouerthrow your opi-
nion, that chylde ar not bozne
in original synne: and wyth the
secund your false lye, where as
ye sayd that chylde were bnt-
washed. If that chylde had

R.v. they

their garmentes made whyte,
then was their garmentes once
not white: then if whitnes beto
keneth clenness, & other colozes
vncleenes: it foloweth that they
were once vncleane, for all that
they wer afterward come vnto
such whitnes & clenenes, by the
blood of the lambe. If that thei
made white their clothes in the
blood of the lābe, then wer they
wel wasshed. Who can be better
wasshed then thei be, & are was
shed with Chyistes blood: then
are the childer wasshed, and ye
sklander thē of vncleennes, & yf
thei be wasshed, then were they
befoze vncleane: but they had no
other vncleenes sauyng original
syn: thefoze by this text of scrip
tur childer haue had original sin
& by the blood of the lambe are
scoured & purged frō thesame.

Co

Meruell not good reader
that I haue not answered
vnto the rest of thys
mās boke: for I wold as gladly
haue answered vnto the rest as
to it whiche I answered to be-
fore, but that I haue so muche
ado wyth the setting out of my
Herball, that I can not do that
at thys tyme. But here after
God wyllynge I shall make an
ende of it, that I haue begon, yf
it shall be thought expedient to
the churche to do so. Almighty
God kepe the from al phan-
tasticall and straunge
spzetes and their
learnynge.
also.
Amen.

Randol Hurst vn to the Reader.

If that the Scottes, or faren folke our contrey
woulde assaile,

Wylth courage, force, and weapons strong, from
vs it for to take,

A man myght fynde ynow, that wolde not haue
them to perswale,

But woulde moste stoutly stryue, and stande, the
ferrenes for to slaie.

And yett almoste there none is founde, that in a
greater wyght,

Wyll take in hande the sayth of Christe, from
suche for to defend,

As teache false doctrine enery where, and there
wylth wolde vs freyght,

Denieng Baptisme to oure Babes, and what so
se dothe sende.

Whose doctrine, suche as Godly are do know,
is very naught,

And that it is moze poysonfull, and hurteth farre
moze sore,

Then yf oure contrey hold from vs, by force be e-
uer caught,

And we in thraldom shoulde be the thone, to ser-
ue for euer moze.

Wherewith this autho: beyng moued, toke pen
in hand to wyte,

Agaynst all suche, as the, and thyne of treuth
wolde haue bezett:

Whome thanke dere reader for hys payne, that
he thus wolde endite,

For the defence, of the and thyne, in that that
Christe hath lest.

THOMAS SOMVS ECCLES
iastes Lectori.

Mystica baptismi, libris quæ clausa teguntur

Nuncia

Nuncia nonnullis, hic manifesta parent.
Huc igitur studiosa cohors properare iuuabit
Calica si uerba et dogmata sacra placent.
Quam dabit hic clauis hac reserabis claustra
daturam
Quae tenet area intus conspicienda palam.
Impiger, ut nummos cumulet, mercator ad Indos
Currit, at incertum pendet ab ore Deae:
Huc properes et tutus eris, sapientia ditat
Fortuna nunquam deficiente suos.

THOMAS BECONVS
Ecclesiastes Lectori.

Quando ita diuini fert immutanda uoluntas
Numinis, assiduo cunctorum Marte suorum
Explorare fidem, constantia pectora, morum
Inuictum robur: confirmaturus in illis
Hac ratione sui, simul et pietatis amorent
Implorari sui docturus corde fideli
Spiritus auxilium: nos quorum cura suorum
Commissa est fidei, uigilesque ducesque tuendis.
Praeficimur castris, te nunc tibi quanta mos
nemus

Immineant, miles Christi, discrimina uitam
Si sapias et saluam cupis in statione manere
Tuta praecipimus, summo uitare maligni

Insidias

Insidias hostis studio, fraudemq; cauere.
Sed ne tela tibi desint, quæis fortiter illi
Occurras, uires diuino robore frangas,
Et quæ parta suo precioso sanguine Christus
Tradidit, & partam bello tuare quietem:
Scripturæ armabit te plena panoplia sacre,
Ex qua cuiq; malo liceat depromere quicquid
Seruiat arcendo. Quod si liuore maligno
Commotus pueris baptismi munera paruis
Extorquere uelit, iam partæ signa salutis,
Atq; tibi curare tuam solatia prolem
Æternum rerû Dominum patremq; bonorum:
Ecce parata adsunt tibi munimenta tuisq;
Et tela inulctis fundentia uiribus hostem,
Turneri hoc opera factum, cui sæpe Papistæ
Insignem uicti palmam, laudemq; dedere,
Cui Deus æternam transactæ præmia uitæ
Donabit uitam: Tu grates pectore grato
Tantis pro meritis age gratus, teq; tuere
Fortiter atque tuos, & uires frange malorum.
Militiæ tandem finis continget, ouansq;
Cum Christo duce tum cælum tua uota subibis.

Handwritten Latin text, likely a signature or dedication, written in a cursive script.

Robert Thompsonson
to the reader,

As weede destroyed the corne, and made it oft decaye:
And dzedfull damp dokill the fish, that in the waves
play:

And the serpents in the grasse oft cymes men do
greue,

That thinke on them none ill, but very well beleue:
So haue these Carabaptistes a very long space
Encombred Gods word, in many sundry place,
Till a Physician by Gods myght and power
With triacle of Gods word that poyson doth
scower.

Wherfor praise we God, that sitteth on hye,
Which for such sores such salues neuer dothe
denye.

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Androw Hester dwelling in
Powles Churchyarde, at
the wytt horse next to
Powles scole. An.
1551. the 30 of
January.

Cum Priuilegio ad imprimen-
dum solum.



George Lipp

